he LUTHERAN

UNIVERSITY CAMPUS

Church-related institutions are growing

Vol. 41, No. 52

SEPTEMBER 30, 1959

No Excuse

IN THE BIG congregation to which he belongs, Bill Matthews' frequent absences from worship were not noticed by the majority of the members. In fact, that majority at the annual meeting elected Bill to the church council.

Charley Johnson, Bill's fun-loving neighbor, decided to kid him about it. He shoved a piece of paper in Bill's hand, saying, "Congratulations, deacon. How about pushing this through at the first council meeting?"

THE NOTE read, "Be it resolved that there will be no worship of God whenever the temperature drops below 32 degrees, nor when it is snowing, nor when the floor feels chilly to your foot as you crawl from bed on Sunday morning."

The pastor chuckled over the note when Bill Matthews showed it to him. "We laugh at the things Charley says does," he commented, "but there is o a lot of truth in his jibes. Worship quires the presence of God and of people. God is never absent. His pe are sometimes absent from church then they usually do not worship hi all."

BILL DIDN'T press the matter, but gave it much thought. His absence f church services had always seemed ju fiable—but did they not really mean t there were times when he did not wors God at all?

Bill still carries Charley's scrib motion in his wallet, but he's added t one of his own. It reads, "Be it resol that there will never be an occasion w God is not worshiped by me."

—ANDREW J. WHIT

The LUTHERAN *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Dire Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; the Rev. Ernest J. Hoh, Litt secretary; Rev. Willard D. Allbeck, Ph.D., D.D., Edmund C. Arnold, Donald T. Forsythe, L.H.D., William Keister, W. Emerson Reck, LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D.

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THIS WEEK . . .

● "I'M NOT PREPARED to say that any of our ULC colleges are now suffering from bigness," says Muhlenberg's Chaplain David Bremer, "but I'm afraid it's a threat all colleges will have to face in a near future." Dr. Bremer has ten years of experience in working with students in Lutheran colleges. At the beginning of this academic year, he looks at the trend of climbing enrollments (*page 11*) and voices a concern: we may soon be reaching the point, he says, where further expansion of facilities may defeat the specific purposes for which church colleges exist. One church-related college in the process of meeting the challenge of rising enrollments is Wittenberg, now a university, whose campus is shown on the cover.

● JOHANN SEBASTIAN BACH wrote a *Tobacco Cantata* and spent many an evening with friends in a Leipzig Rathskeller. He would be puzzled by George Derner's explosion against smoking (*page 19*) and Earl Johnson's analysis of alcoholism (*page 22*). Bach didn't have our problems, but we're living with them, as the two 26-year-old Lutheran pastors emphasize in their articles. Their conclusions are different, but the stories together point up the conclusion that there is no hard and fast rule for Christian living.

● IF YOU WANT TO KNOW how people worship in other lands, Dr. Edgar Brown's liturgical travelog (*page 27*) will give you some answers. The director of the ULC's Department of Worship has spent part of the summer in Europe and is reporting on worship customs in Holland, England, and a Roman Catholic monastery in the Rhineland this week.

● SCHOOL PRAYERS and stricter laws about Sunday received a setback in the courts. See *pages 4 and 50.*

THE CHURCH IN THE NEWS

Pennsylvania laws ruled out

Two state laws designed to permit religious observances ran into legal snags in U.S. federal courts in Pennsylvania this month. A three-judge panel in Philadelphia agreed that the section of the state's school code that calls for daily Bible reading and prayer conflicted with the U.S. Constitution. Three federal courts in the state issued orders to block enforcement of the recently enacted law barring commercial activities on Sunday, though a fourth court refused to do so.

Bible reading barred

For ten years sessions in Pennsylvania schoolrooms had been opened each day with the reading of at least ten verses of the King James Version of the Bible and the reciting of the Lord's Prayer. Last year a Unitarian couple in Abington Township, near Philadelphia, contended that the Bible reading violated the rights of their children by compelling them to take part in a devotional act. They charged that the school code rule infringed on freedom of religion and church-state separation.

Thirteen months after the first hearing, the trio of judges delivered their opinion that compulsory Bible reading and prayer is unconstitutional. Jud John Biggs, Jr., who headed the pan said, "The Bible in all its versions is p marily a book of worship, it is essentia a religious work. Thus the practice quired by the statute amounts to religio instruction or the promotion of religio education."

Dr. Charles H. Boehm, state super tendent of public instruction, said Bi reading was "an appropriate introdu tion to the school day." He hoped "cou won't take away every vestige of t recognition of a Supreme Being." said the state might join in an appeal the U.S. Supreme Court about the ruli

Episcopal Bishop Oliver J. Hart Philadelphia called the decision "e tremely unfortunate" and Presbyteri Moderator George D. Munro said was "regrettable." Benjamin B. Lev American Jewish Congress executi hailed it as a "major victory for religio freedom."

Sunday law throttled

Discount houses and supermarke should be compelled to close on Su days, Pennsylvania legislators held. Fin of $4 for Sunday sales had proved i adequate since merchants paid them a kept right on doing business. A tough law was passed last month, providi fines of $200 and 30-day jail terms f persistent violators. Gov. David L. La rence said the bill "represents the will the majority of our people that Sund should be observed as a day of rest."

Jewish merchants in Philadelphia a other cities turned to the courts, claimi that they closed on Saturdays and th their religious freedom was violated by Sunday closing ordinance. While Phil delphia authorities debated methods enforcement in strongly Jewish areas the city, federal courts in that city a

n Pittsburgh issued injunctions blocking nforcement until appeals can test the onstitutionality of the law.

In Cleveland, a stepped-up campaign or Sunday closing gained. Police notified ierchants that the city would enforce a ew state law which requires most stores ó close on Sunday unless they elect to lose on Saturday.

Canadians renew unity bid

Canada's Anglican Church had for 15 ears been talking union with the Presyterian Church in Canada and the Jnited Church of Canada. Talks bogged own on the subject of bishops. Anglians held that bishops are the direct sucessors of the apostles and the only ones ualified to ordain clergymen. Other hurches refused to accept this view.

Meeting at Ste. Anne de Bellevue, Quec, this month, the 1,300,000-member Anglican Church voted approval for a enewed invitation to Canada's Presbyerians to discuss union. Bishop John Dixon of Montreal cited the Church of outh India as an example of successful nion of episcopal and non-episcopal ystems. The South India church was ormed in 1947 by Presbyterians, Methoists, Anglicans, Reformed, and Congreationalists.

Bishop Howard Hewlett Clark, 56, of Edmonton, Alberta, was chosen archbishop. Archbishop Clark had served as chairman of a committee which completed a 16-year task in producing a Canadian version of the Anglican Book of Common Prayer. The new book was approved by the synod, goes into permissive use until final acceptance by the next general synod in 1962.

"Progressive" pastors protest

Nearly all Lutheran pastors and church leaders in East Germany had been standing firm against atheistic activities of the Communist regime. Churchmen had opposed youth dedications, Red name-giving ceremonies and other encroachments by the state.

Last year a small group of pastors broke away from the solid Christian front, formed a League of Evangelical Pastors in East Germany, proclaimed themselves in sympathy with the aims of the Red regime. The league was said to have the approval and financial aid of the Soviet Zone regime.

This month Communist pressure proved even too much for the "progressive" pastors to take. The *Evangelical Pastors Gazette,* monthly publication of the League, warned that promotion of

NSTALLED to head Canada's nglicans in service at Christ hurch Cathedral, Montreal, is shop H. H. Clark of Edmonton, lberta (at left, holding cross). t right are Bishop Harold E. exton of British Columbia and shop William Wright, Ontario.

atheistic rites was damaging the reputation of the East German government. "The unnecessary anti-religious attacks involved" in the government program "provide the West with easy arguments against the Soviet Zone regime," the magazine said. The "implication that nobody can be a good Socialist, a progressive person or a fighter for peace unless he takes part in the ceremonies must be avoided."

"As early as the Stone Age there were religious cults," the *Gazette* added, "proving that religion was not an invention of the exploiters' class which at that time did not exist."

Teachers must quit church

Latest blow aimed at East Germany's churches came earlier this month when schoolteachers were reportedly ordered by the regime to drop all church activity. Under threat of disciplinary action, teachers were requested to resign from any church position they hold, such as organist, choir leader or elder, by Oct. 1.

"It is irreconcilable for a teacher to play the organ on Sundays or perform other church services while teaching scientific socialism in school for the rest of the week," the report said. Communist authorities had long urged strict church-state separation.

In Hungary, a Budapest broadcast by Istvan Csato complained that pre-school religious training given to children by their parents was making the teacher's task "far from easy." When a child enters school "delusions inherited from the old society, mistaken religious beliefs and superstitions, the colorful mysticism of religion . . . cling to his soul," the broadcast said. "Often the teacher has to peel off thousands of threads of idealist and, above all, religious ideology from the child's soul."

Pope ends worker-priest plan

To spread Roman Catholic teachin and combat communism, Roman Cath lic priests in 1943 began an experime in France. Priests donned overalls, spe their day in factories and lived amo workers, sharing their life in an effort win their confidence and guide them ba into the church.

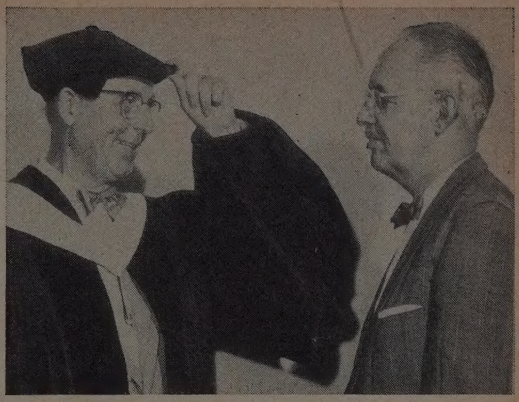
After some priests were accused falling for Communist propaganda a putting too much emphasis on materi welfare, Pope Pius in 1953 restricted t movement. Priests were limited to thr hours a day in factories, were ordered live in communities under the jurisdi tion of local bishops.

This month Pope John XXIII end the experiment completely. He told t French hierarchy to look for "new met ods" of evangelism among the workin class. Although the movement had d clined in recent years, Roman Catholi observers in Paris believed that the en ing came about because some worke priests had been accused of aiding Alg rian rebels in industrial slum area Many French families have sons fightin in Algeria and rebel sabotage in Franc has caused a high death toll.

Lay evangelism suggested

"Secular institutes" composed priests and laymen could be set up t replace the worker-priest plan, the Vat can message suggested. The message wa sent by Cardinal Giuseppe Pizzardo, sec retary of the Sacred Congregation i Rome, to Cardinal Maurice Feltin, arch bishop of Paris, and to other member of the French hierarchy.

Laymen could be instructed by th priests in the church's social doctrine, th message said. The laymen would ther carry the Roman Catholic teachings into their factories, while the priests would



DJUSTING new-type cap to be orn by members of the Presi-ent's Cabinet at Wittenberg niversity is President Clarence . Stoughton, as Vice President V. Emerson Reck looks on. Red elvet cap is similar to those worn t Wittenberg University in Ger-any during Martin Luther's time. LCA institution at Springfield, hio, assumed university status at eremonies held on Sept. 17.

onfine their ministry to the workers' milies. Factory work was "incom-atible with the priestly life and obliga-ons," Cardinal Pizzardo declared.

Publication of the message in the Paris aily *Le Monde* was reported to have shocked" the Vicatan, which had la-eled it "strictly confidential." Hinting a deliberate leak, the Paris archbish-ric said there would be strictest obe-ence to the Vatican's order.

ussians wanted Bibles

About 6,000 books were on display at e American Exhibition in Moscow's kolniki Park this summer, according Thomas J. McLaughlin, director of e Book Exhibit. Book-hungry Russians ere reported to have browsed for hours, aging through the volumes until some ere worn out. Guides were constantly ked where the books could be bought Russia. When Russians found that ey could not purchase the books, many them disappeared from the shelves.

First book to be taken was a Russian-nguage Bible, Mr. McLaughlin said. Art oks and mail order catalogs were also ken away.

As books disappeared through theft were worn out, replacements were needed—especially Bibles, art books and volumes with photographs of American life. A replacement shipment was sent to Russia in mid-August. Included among the 500 books were 150 Bibles and New Testaments in both old and new Russian orthography. The Bibles had been published and donated by the American Bible Society, which previously had been refused Soviet permission to distribute free at the exhibition 350,000 Bibles.

Tolerance urged on Spain

Spain's 30,000 Protestants form a tiny minority among the country's 30 million Roman Catholics. The Spanish government has close ties with the Vatican. A Bill of Rights adopted in 1945 guarantees "official protection" to the Roman Catholic Church and declares that "no other ceremonies or external activities will be permitted than those of the Catholic religion."

Spain's Protestants may not hold public services, advertise, or place identifying marks on their churches. They have difficulty getting marriage licenses and burial permits and suffer housing and employment boycotts. Churches and a small theological seminary in Madrid have been closed. Three years ago Spanish

police swooped down on the British and Foreign Bible Society office in Madrid, seized 35,000 Bibles. After strong British protests, Spain eventually paid for the Bibles but the premises have not yet been freed.

When Spain's Foreign Minister Fernando Maria de Castiella visited London this month to confer with President Eisenhower and high British officials, the British were reported to have urged that religious liberty be established in Spain. Spanish envoys in western countries are also reported to have told the foreign minister that persecution of Protestants was hurting Spain's prestige.

Reports from Madrid this week said high government officials were considering a charter to give Spain's Protestants some legal rights. Senor Castiella was said to view the proposal "sympathetically." Observers pointed out, however, that adoption of such legislation would be slow and difficult.

Anglicans drift toward Rome

Some Anglican priests are adopting Roman Catholic forms of worship, the *Church of England Newspaper* charged. The London periodical said the issue "cannot be shelved much longer" because these priests are doing the Church of England "a great disservice. It is time that their bluff was called and that they were asked to conform or leave for a more congenial spiritual home." The paper added that those using Roman Catholic rites "are a small minority, who, by their propaganda, suggest that they are far stronger than they are."

A. L. Kensit, secretary of England's Protestant Truth Society, said the offenders announce their services as "masses," with parts being conducted in Latin. In some parishes, he declared, the use of private confession of sins to a priest, candles, the Sanctus bell, and Hail Mai is "quite common."

At St. Andrew's Church in Carshalto a London suburb, Bishop A. Merv Stockwood of Southwark publicly d nounced and dismissed a 73-year-o priest who had served the parish for years. The Rev. Rice Alforth Harris h done "grievous damage" by using a for of the Roman Catholic mass for his ser ices and by teaching doctrines that u dermined the Church of England, t bishop declared.

Vacationing in western England, M Harris charged the bishop with a "si gular lack of Christian charity" an added, "My message to the Church England is, 'Up with the Pope.'"

No problem in U.S.

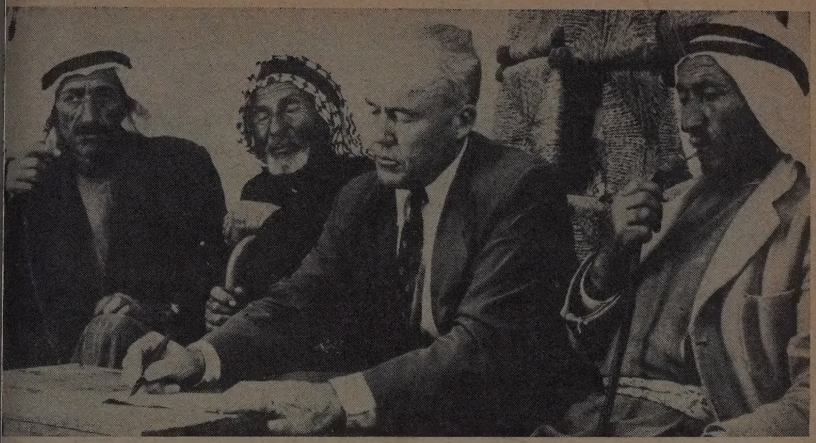
There is "absolutely no drift towa Rome" in the Protestant Episcop Church in the United States, a spoke man at the church's headquarters in Ne York told newsmen. The Episcop Church here is part of the world-wi Anglican communion.

Differences among American Epi copalians are "ceremonial, not doctrinal he asserted. There are various degrees churchmanship, with some stressing li urgy while others emphasize a mor "Protestant" approach to worship, th spokesman commented.

Orthodox prelate sees reunion

An unofficial meeting will be held i Venice next year between representative of Eastern Orthodox and Roman Cath olic churches to discuss differences tha have separated them since 1054. Th meeting is believed to relate to Pop John's wish that the Roman Catholi council in 1961 will invite "separated brethren" into the Roman Catholic fold

Metropolitan Antony Bashir, head o



ILLAGE CHIEFTAINS of Arab refugee village at Beit Iksa, Jordan, puff pipes calmly as A. Villard Jones, Christian relief agency executive, signs aid agreement. Informal coffee-house ansaction is typical of Arab method. Lutheran World Relief is major aid agency in Near East.

ıe Syrian Orthodox Church in North merica, said in Washington this month ıat he believes there will be a reunion f the Eastern and Roman churches. Vhile each has different rites, their "faith as not changed" despite the 900-year eparation, he told the Syrian Orthodox outh Organization. "The doctrine, ogma, and the Holy Sacrament is the ame in both churches."

The Metropolitan warned that a call o union would have to be issued jointly y the Pope and by the Ecumenical atriarch in Istanbul, head of the Eastern rthodox churches.

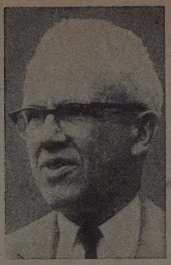
Arab work awaits UN decision

Since the end of World War II, the utheran World Federation had aided ıousands of Arab refugees. Center for ıe work was the German-owned Au-usta Victoria Hospital, located in a de-ilitarized zone between Israel and Jor-an supervised by the United Nations. he 319-bed hospital is the largest in estern Asia.

Meeting in France this month, the LWF Commission on World Service noted that the present UN mandate over the area expired next July 1 and required action by the current General Assembly to continue. The LWF expressed "readiness to continue to operate the refugee program at Augusta Victoria Hospital should the UN action make it possible." Under present agreements, the UN Relief and Works Agency provides an annual subsidy of $282,000 for operation of the hospital, with the LWF contributing personnel and paying administrative costs. About 10,000 Arab refugees receive free care each year at the hospital.

If the UN support is withdrawn, the LWF will "co-operate earnestly" in efforts to restore the hospital property to the German Mission Society which had operated it before the war, the commission stated.

A 1960-61 budget of $1.5 million for interchurch aid, refugee service and similar projects in 22 countries was adopted by the commission.



WASHINGTON

By ROBERT VAN DEUSEN

CONGRESS AND KHRUSHCHEV

CONGRESS almost got caught in a dilemma. The legislators were desperately eager to wind up their business before Premier Khrushchev arrived so that they would not feel compelled to invite him to address a joint session. But adjournment was postponed by a prolonged civil rights squabble.

Both problems were finally avoided. The Senate passed a token civil rights measure—extension of the Civil Rights Commission for two years—as a rider to a catch-all appropriation bill. Liberal Senators agreed to end debate when the leadership promised to take up substantial civil rights legislation early in the next session.

AN ALL-NIGHT session was necessary to clear up other pending business. Some bills were postponed until the next session; others were pushed through by unanimous consent. About seven in the morning of the day of Khrushchev's arrival, sleepy-eyed Senators and Congressmen adjourned for the year.

The scheme, of course, was obvious. The adjournment of Congress, with its attendant publicity, was just as sharp a rebuff to the Soviet leader as the failure to invite him would have been if Congress had remained in session. It represented a deep conviction that providing Khrushchev with a Congressional soun ing-board would be contrary to t wishes of the American people.

Committee for Freedom

MANY LEADERS in Congress praise President Eisenhower for inviting Pr mier Khrushchev to visit the U.S., a for accepting an invitation to visit Ru sia. They saw in it a chance to lesse East-West tensions, and to strengthen th possibility of solving international pro lems through negotiation.

Others were not so sure. Seven Se ators and 36 Congressmen were amor the 200 signers of a manifesto publishe in the *New York Times* and the *Washin ton Post* as a full-page ad by the "Con mittee for Freedom for All Peoples." Th statement urged Americans to remembe that the world Communist movemer seeks the gradual enslavement of all mar kind, and to let Khrushchev's visit be th occasion of a renewed dedication to fre dom and justice in the world. It urge the holding of services of mourning fo the victims of Communist terror.

The version in the *Times* headline the appeal "A Call for National Mourn ing." Senator Paul Douglas and Con gressman Walter Judd protested that thi did not represent the main thrust of th statement. The next day it appeared i the *Post* headed "A Renewed Expressio of America's Dedication to Freedom."

To the consternation of many of th manifesto's signers, the Committee fo Freedom for All Peoples was listed as co-sponsor of a "freedom rally" at th Washington monument, featuring Car McIntire as speaker. There was a rush by responsible church leaders and govern ment officials who had signed the docu ment to disassociate themselves with Mc Intire's American Council of Christian Churches.

Are church colleges threatened by BIGNESS?

By David H. Bremer,
Chaplain, Muhlenberg College

When people ask me if our church colleges are getting too big I think of a boy who had flunked out of a state university. He had done very poorly all through the first year although he was intelligent and alert. But he had come to feel that he was just a name on a roll and he couldn't take it.

He transferred to Muhlenberg and suddenly everything was changed. He found small classes where professors knew their students by name. He made friends and was invited into the homes of his teachers. There was a constant exchange of ideas in an atmosphere of mutual trust. The boy came through with flying colors and earned top grades.

As a college chaplain I know what the small college atmosphere can mean to the lives of students. A major portion of my time is spent in close personal contact with students who come to me for counseling and guidance. They know that the door of my office is always open to them. So I have a lot of talks with students who want to find out how to make the best of their college experience and how to plan for their future.

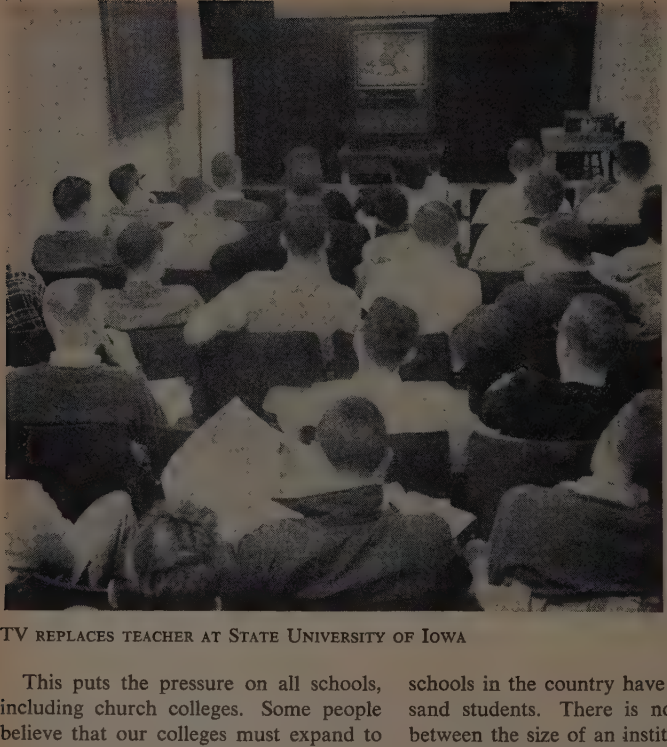
Many have problems. They may lack motivation for what they're doing or may be in the dark on what to do with their lives. And many have religious problems. When young people reach college age, they frequently discover that the faith of their childhood isn't enough to cope with the life of an adult. This is sometimes a shattering experience and may cause a real crisis. That's the time when they need counseling.

I tell them that a religious crisis may be a healthy thing, that it is an indication of growth and may lead to a more mature faith if they're willing to work through it. Through close association with others and guidance from the faculty most of them "work through it" successfully.

The boy who flunked out of the university and the girl who reached a critical point in her religious development know the benefits a small church college can give. They may not realize that these benefits are in danger of being lost.

In this age of big organizations and big institutions, people are tempted to emphasize quantity at the expense of quality. They tend to assume that a thing is good because it is large. This kind of quantitative thinking is a danger to higher education. The trend is toward larger educational institutions to accommodate the increasing numbers of young people seeking a college education.

Approximately 3½ million young people are attending American colleges and universities this fall. By 1970, there will be six million, according to the estimates of experts. Almost half of our young people of college age will be in college.



TV REPLACES TEACHER AT STATE UNIVERSITY OF IOWA

This puts the pressure on all schools, including church colleges. Some people believe that our colleges must expand to keep pace with the increasing number of young people seeking entrance. They say that the church has a responsibility to do its share in educating as many students as possible and there have been announcements from certain schools that they intend to expand within the limits of available sources of income.

BUT SHOULD our colleges become as large as they possibly can? Should we sacrifice the important advantages of the small college in order to accept more and more students? What about our responsibility to the individual?

To be sure, a college is not good simply because it is small. Some of the finest schools in the country have several thou sand students. There is no direct rat between the size of an institution and th quality of its teaching. But I believe thi church colleges should be aware of th dangers of bigness.

In a large institution, the administr tive machinery tends to become cumbe some and impersonal. As classes increa in size there is decreasing opportuni for individual attention. Test papers a scored on IBM machines and statistic procedures replace personal contact an evaluation.

In some larger schools, students seldo have an association with a full professo until they reach the upper classes an take advanced courses. With an increas ing shortage of able teachers to staff larg institutions, the day may come whe

osed-circuit television courses are the le rather than the exception.

At a time when many colleges are un- rtaking vast expansion programs, the urch may have a special responsibility maintain schools that continue to em- asize the more personal element in stu- nt-faculty relationships. We should pay ose attention to the needs of individual udents, to create an atmosphere where ungsters have opportunity for social, spiritual and intellectual development. I believe that if we must choose between fewer and larger or smaller and more colleges, we'd be truer to our calling if we picked the latter alternative.

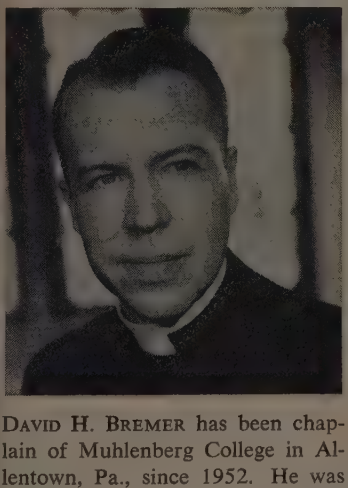
In view of pressure to enlarge our educational facilities, we should also look more closely at the motivation behind the desire of so many young people to enter college.

A great number of them consider college education simply a road to financial security, social status, and the kind of job in which you won't get your hands dirty. It's the degree they're after, not education itself.

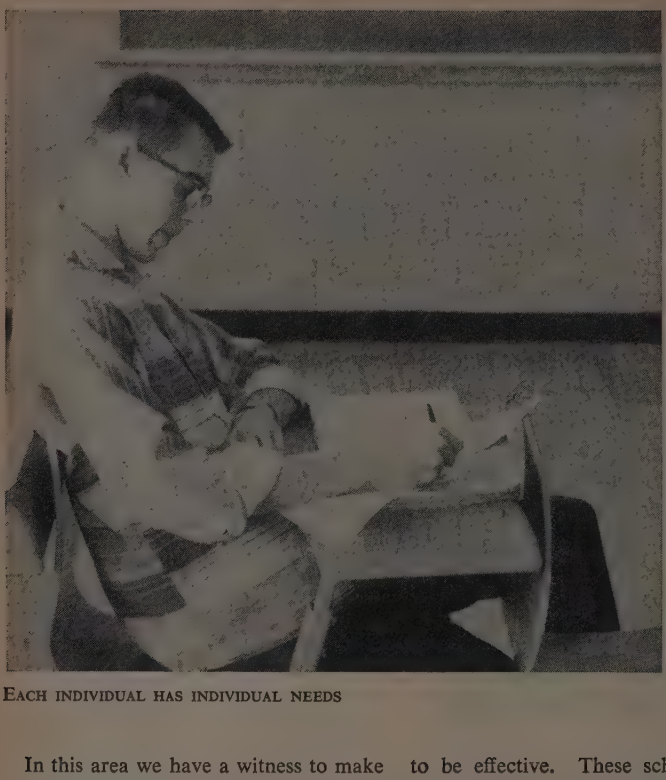
Colleges sometimes encourage this attitude by over-emphasizing the commodity values of education. Education must pay off in dollars and cents. The curriculum becomes loaded with courses intended to help students earn a living—not to live a life.

HERE'S A CHANCE for church colleges to assert themselves by going against the trend. What we want our young people to gain from the college experience is not an assortment of facts. Knowledge is important, but our special contribution to the field of education should be to relate knowledge to values, to give meaning and direction to life.

This is just as important, and probably more important, than preparation for a career. Our problems today are no longer technical—we've solved most of those—but human: how to live meaningful, creative lives; how to establish relationships with others; how to contribute to the society of which we are a part. They're really problems with a theological root, not problems of outer space but "inner space"—and they're of special concern to the church. They're the reason why we have church colleges.



DAVID H. BREMER has been chaplain of Muhlenberg College in Allentown, Pa., since 1952. He was born 39 years ago in Spokane, Wash., as son of a Lutheran pastor, graduated from Wittenberg College and Chicago Seminary and earned a Ph.D. in psychology of religion from Boston University in 1949. He was ordained by the Illinois Synod the same year and joined the staff of the ULC Board of (Higher) Education as associate secretary. His primary concern in that position was guidance for church vocations and development of student personnel services in ULC colleges.



EACH INDIVIDUAL HAS INDIVIDUAL NEEDS

In this area we have a witness to make and unless we do, the church will not be true to its calling in the educational field. This can best be done within the context of the small Christian liberal arts college.

Fortunately, most of our Lutheran colleges are still in a position to accept Lutheran young people who are able to meet entrance requirements. Should the day come when our schools are forced to turn away qualified Lutheran students, the problem of size will become acute. That's when the really hard decision will have to be made.

Our church must maintain strong colleges if its witness in higher education is to be effective. These schools play a important part in preparing Christia leadership for the church, communit and nation, in a day when such leade ship is urgently needed. But if expan ing our colleges in order to accept mo students—even Lutheran students—i volves a lowering of educational stan ards and the sacrifice of quality for qua tity, we must seek another solution.

By resisting the trend toward bigne and doing an increasingly better job wi a limited number of students, we ca make our colleges centers of excellen in higher education—schools which den onstrate a genuine personal concern f each individual student.

The Crisis Is in Our Hearts

By Robert E. Lee

In March of 1923 fourteen priests of ıe Russian Orthodox Church were on ial in Moscow. The Communist regime as five-and-a-half years old. Among the ıen being tried was Monsignor Budkie- icz, vicar of St. Catherine's Church in t. Petersburg (now Leningrad).

The Soviet public prosecutor, Kry- nko, was addressing the prisoners in ıe court room: "Will you stop teaching ıe Christian religion?"

From each prisoner came the same nswer: "We cannot; it is the law of od."

Whereupon the prosecutor replied: That law does not exist in Soviet terri- ory. You must choose. As for your re- gion, I spit on it, as I spit on all re- gions!"

A few days later the sentence of con- emnation was announced. It was mid- ight on Palm Sunday, March 23, 1923. nmediately, all but one of the prisoners isappeared behind the iron bars of a Soviet prison. Nothing was ever heard of them again.

At midnight on Good Friday of that week, the one remaining prisoner, Monsignor Budkiewicz, was taken to the dungeon of Lubyanka. He was led to the cellar, stripped and made to walk down another long corridor into a room filled with powerful electric lights. As he stepped back blinking, the executioner shot him in the back of the head.

The attitude of Soviet Russia towards the Christian church has carried many different faces and complexions during the past 40 years, but substantially, it has not changed. There is no place for religion, especially the Christian faith, in the Communist state.

Twelve years before the revolution, in 1905, Lenin said: "Religion is the opium of the people. It is a kind of spiritual gin in which the slaves of capital drown their human shape and their claims to decent life!"

In 1949 the *Teachers Gazette* declared that the Soviet teacher entrusted by the party with the education of youth cannot

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he Rev. Robert E. Lee is pastor of hurch of the Redeemer in Atlanta, Ga.

and must not be neutral to religion. "He is obliged, not only to be an unbeliever himself, but also to be an active propagandist of godlessness among others—to be the bearer of ideas of militant proletarian atheism."

This statement puts into focus the basic conflict between Christianity and communism. And it leads to the decisive conviction that Christianity and communism cannot coexist. One or the other must ultimately prevail as the determinative concept of life. They cannot both survive.

We have a large share of responsibility for the present conflict. Christian people seem to be forgetting that the basic concern of their faith is with the salvation of man. We have fed the idea that things matter most, that education is a means to an end, and that a welfare state is a good thing.

THE KINGDOM OF GOD which Jesus Christ proclaimed is concerned with the *ultimate* meaning of life and the ultimate destiny of man. It does not guarantee a life free from suffering and trouble. It does not promise within the context of our human sinfulness a life on this earth free from social, economic or cultural distinctions. It points man, instead, to the fact that those who live by faith in Jesus Christ need never fear anything this life on earth can do to them because always there is a life beyond, where every mystery will be made clear and where the faithful will know in full measure the love and grace of God.

The rise of communism partly stems from our refusal to take the essence of the gospel of Jesus Christ seriously. Somehow we keep wanting it to be an infallible guarantee that nothing evil ought to happen to us in this life.

In effect, the concern of the gospel for the social order is its secondary conce When we put the social issues of lives ahead of the basic fact that Je Christ died on a cross to save us, we wittingly sow the seeds of the destructi of the Christian faith. The lukewa Christian liberalism of the 20th centu has not proved adequate to combat rise of communism. The answer lies i return to scriptural Christianity. We a part of the problem.

ANOTHER LARGE SHARE of the respo sibility for the present conflict rests the fact that we rely more heavily up our human ingenuity and cleverness solve our problems than we do upon t sovereign will and wisdom of God.

This much, at least, must be said f communism: that it is consistent. It sa that material things matter most, and goes straight down the road, trusting on in human cleverness to achieve its goa

We Christians, on the other hand, see to be talking out of both sides of o mouths. We confess that this is God world but at the same time we keep tr ing to rear a culture which is large materialistic.

This means that we create for ourselv tensions between what we say we belie and what we practice. And while w wrestle with our uneasy conscience communism offers to its people a soci order which will free its followers of a tension and frustration.

FREEDOM is guaranteed in the classle society where everyone works accordi to his ability and receives according his need, and what life there is is the on known to the living: The life "here an now," dominated by a dream of tomo row in which Marxism will be the s preme philosophy and communism th world-wide form of government.

These are the principles on which con

ssumption Cathedral inside Kremlin, once highest-ranking church in Russia, now a museum

unism is based: That the proletariat, he working class, must ultimately pre-ail—and destroy the bourgeoisie—or the wners of the means of production; that he only struggle that matters is the strug-le of economic class against economic lass—and the bringing about of a class-ss society; and that the solution lies in common ownership of the means of roduction.

The way to achieve common owner-hip of property is by force and violence. he working class, the proletariat, must e in the position of dictating the affairs f state, and communism as a way of life ust expand and gain control of, or de-roy, all non-communist nations and eoples.

AGAINST these basic principles of com-unism the Christian pits only one basic, upreme and all-inclusive truth: "God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

IF COMMUNISM is right, then the executioner in the dungeon of Lubyanka is a man of virtue and the world belongs to the Lenins, the Stalins, the Khrushchevs. There is no God to pray to.

If Christianity is right, then the man of virtue is the man in whom the spirit of God lives, the man who can and will get down on his knees and pray: Lord, be merciful to me, a sinner.

The real crisis is not in Berlin or Geneva or Moscow or Washington. It is in the hearts of the common people like us. The time may not be far off when we will have to decide between the way of the hammer and sickle and the way of the Cross.

Kremlin as seen from bridge over Moscow River with "Grand Palace" at center

OATH OF ALLEGIANCE

IT'S ALWAYS A DRAMATIC MOMENT to witness the ceremony welcoming new citizens. Here stand the men and women, coming from many different countries, with common voice renouncing their allegiance to the land of their birth. It would take an icy-veined, emotionless person to be unmoved by this act. If there is any American citizen who is jaded by his own privileges, he ought to visit the federal court on such an occasion.

A SIMILAR RENUNCIATION is in the ancient religious liturgies as a human being publicly acknowledges a new way of life. However diversely worded, the question is usually phrased, "Dost thou renounce the devil and all his works and all his ways?" . . . This too is the solemn moment in which a man or woman foregoes another way of life. This is no joining a club. It is the life-changing pattern. It is literally ridding life of the passions that can torment any one of us.

THIS ASPECT OF COMMUNISM has often been overlooked: it is a rival religion, not just another political party affiliation. It envisions a commitment to a way of life. If too many of us have treated our religious affiliations as country club memberships, then there is no renunciation of a previous way of life. This is the kind of double-mindedness that leaves the field wide open for the fanatic.

—RALPH W. LOEW

NO SMOKING, PLEASE

By George Derner

Forgive a modern-day Don Quixote as he dashes out on his white charger to valiantly attack the whirring blades of a windmill. This is the way I feel as I set out to attack one of our overwhelmingly accepted and deeply entrenched customs. The giant against which I dare raise my pen is King Tobacco.

You may ask: "Why this attack? What brought this on?"

Well, the answer is that I have finally mustered courage to see to it that at least one voice—mine—is raised against this deceptively harmless scourge of men's lungs, this befuddling cloud over men's minds, this pesty and endless drain on men's pocketbooks. Over the years many arguments have been accumulating in my mind, building up pressure there until finally I cannot hold back the explosion.

Hearing the hacking cough by grandfather who was a chain smoker; working in a drugstore and seeing how smokers connived, waited in lines and paid high premiums to get their smokes during the tobacco-lean years of the last war; hearing avowed smokers say that they wish they could break the "filthy habit"; reading reports of scientific findings that prove that smoking has harmful effects upon many of the bodily functions: attending countless meetings and public gatherings forced to breathe the stale, smoke-filled air with my eyes watering in silent rebellion; all these things together have finally given me the courage to stand up and fight.

The straw that broke the camel's back is a development that has just recently hit home to me. Maybe you don't know it, but the cigarette business has reached out its tentacles of advertising and popular appeal until it has gained a hold upon our children.

Have you noticed how the cigarette ads are increasingly being directed to youth? Just a generation ago they were aimed at women (the phenomenal number of women smokers today bears witness to the success of this advertising).

Have you noticed how this mammoth ad campaign is succeeding? Or haven't you seen half-grown kids walk down the street with cigarettes dangling from the corners of their mouths—old hands at the habit already?

Teachers are particularly distressed at the number of girls who sneak out for a smoke. They had long since grown to expect it from boys. Overnight many of the young people in our own church have sported pipes and packs of cigarettes in their pockets, just as though it were a natural part of growing up and one would be considered abnormal if he didn't do it.

I like to think of the high school boy to whom a cigarette company had sent a pack of cigarettes. "We are sending you a package of our finest cigarettes. We hope you will find them to your satisfaction and want more," they said.

The boy replied: "I used your cigarettes and want more. I boiled them in a quart of water and sprayed our bug-infested rose bushes. Every bug died. I want some more, for next spring."

WHAT ARE MY REASONS for this opposition? There are several. If you will be kind enough to read on (if you're still with me, that is) I'll list them separately to make them easier to follow:

God, when He created man, never intended him to breathe anything but the pure air he provided. We rightly recognize all other intruders—smog, exhaust fumes, industrial smoke, etc.—as polluters of air and we take steps to eliminate them. Scientists are discovering that the nicotine and tars that are present in all tobacco smoke are just as harmful to our health.

As stewards of God we must remember that one of the most precious gifts God has entrusted to our keeping is our health. I am certain that in God's eyes it is wrong to do something we know t be injurious to our health (if we ca avoid doing it). It is poor stewardship If we are to "take up our cross and fol low Christ" we must keep in fighting trim Good athletes know that smoking rob them of their wind, circulation, an mental quickness.

IF YOU CRAVE relaxation and find tha holding a cigarette and inhaling th smoke calms you down, this means tha you need more than a cigarette. Tension nervousness, anxiety come from the lac of a vital ingredient in our lives—th peace of God. No cigarette can give tha to you.

Nervousness and anxiety are symptom that something is wrong with us. There

GEORGE C. DERNER is a young pastor in Englewood, New Jersey, where he serves St. John's (ULC) Church, his first parish. He was born 26 years ago in Buffalo, N. Y., and studied at Upsala College and Philadelphia Seminary. He is particularly alarmed by the increasing number of teenagers who succumb to the smoking habit but he also draws some conclusions on the relationship between smoking and the Christian faith. Many people agree with him.

Others don't. To give some comfort to the other side, we excerpt these verses from a poem by Johann Sebastian Bach, "Edifying thoughts of a Tobacco Smoker" (from "The Bach Reader, a Life of Johann Sebastian Bach in Letters and Documents," ed. by Hans T. David and Arthur Mendel, published by W. W. Norton & Co., New York, 1945):

Whene'er I take my pipe and stuff it
And smoke to pass the time away,
My thoughts, as I sit there and puff it,
Dwell on a picture sad and gray:
It teaches me that very like
Am I myself unto my pipe.

Like me, this pipe so fragrant burning
Is made of naught but earth and clay;
To earth I too shall be returning.
It falls and, ere I'd think to say,
It breaks in two before my eyes;
In store for me a like fate lies.

Or when the pipe is fairly glowing,
Behold then, instantaneously,
The smoke off into thin air going,
Till naught but ash is left to see.
Man's fame likewise away will burn
And unto dust his body turn.

Thus o'er my pipe, in contemplation
Of such things, I can constantly
Indulge in fruitful meditation,
And so, puffing contentedly,
On land, on sea, at home, abroad,
I smoke my pipe and worship God.

re several things that will temporarily elieve these symptoms but any "medi-ine" that just removes the symptom ithout getting to the cause of the illness oes more harm than good. Only Christ an give us peace for our jangled nerves.

If smoking is a habit you cannot reak, let me ask you: Are you satisfied o go on living as a slave to any habit? hould we be content while *any* motiva-on has a steel grip over us, unless it be ne desire to "love God with all your eart, and with all your soul, and with ll your strength, and with all your mind; nd your neighbor as yourself?" Has the im, little cylinder of tobacco put you nder its power?

Smoking in church has offended many eople, and understandably so. This is od's House, not our own. We are just privileged to be able to meet him there. I am sure that the cloud of smoke that ascends to the rafters when people meet in church (for purposes other than worship) does not rise to God as fragrant incense. And while we are considering how our smoking affects God, let us consider how it affects others.

Non-smokers attending a meeting or public gathering are forced to become smokers—to breathe air that is filled with smoke and objectionable to them. Does not our Christian love move us to consider the rights of those around us?

I am convinced that God has something vital (and troubling) to say about the way we live our lives. Our Christian faith has a bearing on everything we do, say and think. I feel that it also has something to say to us about smoking.

Alcoholism Comes in People

By Earl L. Johnson

When a man drives like a fool at 70 miles an hour in a 35-mile speed limit zone, is it the fault of the car or of the person who drives it?

When parents upset the emotional stability of their child, is it the fault of the institution of marriage or of the father and mother?

When a man becomes caught in the web of alcoholism, is it the fault of the alcohol or is there something wro with the person? In the New Testame we read that it is not what goes into man that defiles him and makes hi unclean, but, rather it is what com "from within," for "out of the heart man comes evil thoughts, fornicatio murder, adultery, pride, foolishness." the end it's we that need to be change

This is a hard and bitter lesson f many of us to learn. It was hard for t Jews in Jesus' day. It is hard for us the mid-twentieth century. There is not ing sinful about alcohol. The trouble with the man who uses it. Alcoholis comes in people, not in bottles.

We know that alcoholism is a nationa problem. There are an estimated si million alcoholics in the United State it is a major cause of traffic accident it is the source of many broken home It's a problem of tremendous scope tha confronts our Christian conscience.

Many religious groups believe that a cohol causes alcoholism and that ther is something evil and unclean about a cohol itself. If you want to be a Chris tian, leave it alone because if you drin at all, you'll become an alcoholic. T these people there is only one answer and that is to stop drinking.

This is a strange way of reasoning If we applied it to other areas of ou lives we'd have to conclude that since traffic accidents are a major problem and some drivers are maniacs behind a wheel

e might just as well let our car rot in
ne garage and use a horse and buggy
nstead.

Let's go a step further: There is noth-
ng in this world more powerful, and
nore dangerous than a parent. Modern
sychology tells us that as parents we
ave the power to possess, shape, distort
nd destroy the minds of our children.
his power can be, and is being misused
n many instances. Should we, then,
ever become a parent because we might
nisuse our power?

WHY THEN do we speak this way about
lcohol? Does it not also come from
od? Paul said, "I am persuaded that
othing is unclean in itself." Just be-
ause automobiles are capable of causing
estruction we do not say that automo-
iles are evil. Just because parents can
istort and ruin the lives of their children
e do not say that parenthood is an evil
nstitution.

Why then do we say that alcohol is
vil? The problem isn't the bottle; it's us.
f alcohol is "clean" and a part of God's
reation, then as Christians we are free
o use or not to use it. The choice is ours.

Christianity cannot be put into a set
f rules. There is a temptation to elimi-
ate the choice that is ours by drawing
p laws by which a Christian must go.
his temptation always confronts the
hurch and we must guard against it.

We cannot say that a man who drinks
s not a Christian because our behaviour
oes not make us Christian. Christ alone, who died and rose again, makes us Christian. The distinguishing mark of a Christian is not a man's behavior but whether or not he knows Christ through faith.

There will always be those who abuse their freedom in Christ. They will understand a Christian's freedom as meaning that they are free to do as they please. Paul has a word for them: "For freedom you were called brethren. Only do not use your freedom as an opportunity for the flesh; but through love be servants of one another."

ONE OF THE tragedies of the Reformation was the distortion of Christian freedom by men who wanted to use their faith for their own purposes and their own means. Every congregation will have some members who abuse their freedom. Such people have little understanding of why they come to church. They reflect little, they care little, they love little.

But there will always be those who understand that nothing can separate us from Christ, not what we have been, are now, or will become. They will want to know what it means to lead a life worthy of Christ in regard to the use of alcohol in the mid-twentieth century.

You may think that this is no problem. The Christian answer, you say, is moderation. After all, isn't this the view of the New Testament, and didn't Jesus change water into wine?

BUT LET US not forget that that was 2,000 years ago. Alcoholism was no problem at that time. Today it is. Circumstances have changed. We are living in a new world, different from that of the New Testament, a world of technology, business and capitalism. One entire industry depends for its existence on the expanding consumption of alcohol.

ARL L. JOHNSON, pastor of St. James' hurch in Savage, Minn., was born in Minnepolis 26 years ago. He's a graduate of the niversity of Minnesota and of Northwestern eminary and is continuing further studies un-er a Lutheran Brotherhood scholarship. While udying at Northwestern Seminary he served s student counselor at a penal institution.

Our world is filled with tension. Men and women battle with the complexities of modern living. An ever-growing number of people turn to alcohol as an escape. Lives are being destroyed.

And our world is without hope. We can no longer speak positively about anything. Our values and standards are decaying. The decay is reflected in our books, our movies, and in our own lives.

We must consider how the use we make of alcohol affects society. Government reports say that alcohol is responsible for 30 per cent of all traffic accidents. An intoxicated man who gets behind the wheel of his automobile is committing murder.

Statistics tell us that the American people spend a lot more money on alcohol than they do on education and charity. The problem is always money. When a nation is willing to spend millions of dollars for whiskey but makes an issue of paying teachers a reasonable salary it's time to call a halt. Something drastic has happened to our values.

More important than anything else, though, is the effect alcohol can have on our families and ourselves. Some people say that parents who drink in front of their children are setting a bad example.

I'm sure that can be true, but I don't believe that a child can be influenced simply by the fact that he sees his father take a drink. What can make an impression on the child is what the drink means to the father.

It's not just our actions that are communicated to the child. It's the meaning we give to these actions. It is our hope our ideals, our values, our aspirations.

When you teach your teen-age b how to drive you don't only teach hi the mechanics of driving, but—witho even realizing it—you also teach him r spect for the law, judgment and comm sense.

That's just as true for our use of a cohol. If you use it as a release fro tension, an escape from the petty anxi ties of life, your child will learn that th is the way to cope with the problems life. If you use alcohol simply to co form to the standards of society—main because you don't have the guts to say n —you cannot expect your child to hav much respect for you, to grow up wit a sense of moral courage. If you're wil ing to pay five bucks for a fifth on Satu day night and toss fifty cents in the offe ing plate on Sunday morning, don't blam your son for having a distorted sens of values.

As Christians we must rethink our us of alcohol in terms of our society, ou family and our lives. There is no eas answer the church can give. The churc is trying to speak about the problem of life, and life is too complex to b portrayed as a contrast in black an white. Each man, in the stillness of hi own heart, must wrestle with the prob lem.

That's the price you pay for being a individual, the price you pay for being Protestant. "For you were called to free dom . . ." Alcohol is a tremendou problem today. What we shall do abou it is for each of us to decide.

We never confront a clearly drawn choice between pure evil and pure good, except perhaps in the wrestling matches and the soap operas on television . . . So our daily life always requires us to make choices that have some evil in them, in order to do more of the good.

—William Hamilton in *The Christian Man* (Westminster Press)

FIVE MAKE A FAMILY

Coffee Break

LADIES' DAY at the Melton house. Doris Detrand, Claire Mawson, Mrs. Wagner, and I were in my kitchen having morning coffee.

It wasn't an "invited" party, but a casual gathering. Claire wandered over to ask me to ask Pete if he'd do an errand for her after school. Doris stopped on her way to the supermarket. Mrs. Wagner came to exchange a pile of their magazines for a pile of ours.

Subject? Our new pastor. Who else? Especially since this was Monday and we'd had the installation service and reception for our assistant pastor and his family on Sunday. Pastor Hanson, Mrs. Hanson, Annaliese—about Pete's age, Laura—about Sue's age, and Kirk—the four-year-old son.

"A SWEET FAMILY," Mrs. Wagner said. "All so good-looking. My husband knew Pastor Hanson's father long ago. Mr. Wagner and Pastor Hanson discovered that in a conversation at the reception yesterday."

"Didn't Mrs. Hanson wear a charming dress?" Doris asked, pouring a second cup of coffee. "A color to drool over."

"Mrs. Hanson and Mrs. Ittel seem to get along well," I said. "That's good. We were in a congregation once where the wives of the two pastors were incompatible. You couldn't be polite to one without offending the other. And you hesitated to invite them both to any function because they spoiled the fun."

"There won't be any of that here," Claire said. "Though we used to feel that Mrs. Ittel was rather standoffish and hard to know. Remember, Connie?"

"Yes. I especially felt that way. But I lost that feeling. We've had some grand times with Pastor Ittel and Mrs. Ittel. They've been so good to Pete.

"I think the people know Pastor and Mrs. Ittel better after these six months he's taken care of this big church alone. We seem closer to him. We've had more of a share in the job."

I SIPPED coffee as the others talked. I remembered the pleasant day we spent at our favorite woods-and-stream picnic area, with the Detrands, Mawsons, Wagners, and Ittels. That's when I felt I understood Mrs. Ittel and some of the problems a pastor and his wife face.

"The Hansons seem quite a happy family," Mrs. Wagner said, drawing us back to the subject. "That makes for happiness in those who come in contact with them."

I thought that remark over as I sipped and nibbled. Is it true that others react to happy families?

I think of us Meltons as a happy family. We argue, of course. We even scream at one another. But it's a scream of exasperation, not of anger or hatred.

Probably the Hanson family have arguments and disagreements, too. But, from what we've seen in the few weeks they've been in our community and church, they *do* present a happy face to the world. Just as I feel we Meltons do. I know I feel happy when I'm with the Hansons.

Do PEOPLE react in a happy way to Dan and me and Karen and Pete and Sue? Sue told me once at dinner that one of her school friends envied her because she had such fun at home. Sue must have been giving her the low-down on one of our family parties. We do some silly things when we think no one's looking.

Doris Detrand carried her cup to the sink. "Must be on my way before the market is too crowded. That reminds me—Mrs. Hanson said she'd never seen those tiny curled pickles we had on the tables yesterday. I thought I'd pick up a jar and take them to her at the next ULCW meeting. She probably thinks they're home-canned. She doesn't know Mrs. William Detrand, the woman who's never canned anything."

"And how the supermarkets love you!" Claire laughed. "Love all of us, for that matter. Supermarkets are fascinating—frightening, too. Honestly, I think the shelves have hands that reach out and toss delicious things you don't need into your cart!"

"Oh . . ." Mrs. Wagner rose hastily. "I forgot. Mr. Wagner's telephoning at eleven, and I said I'd be there."

"I'll give you a ride," Doris said. "My car's pointed at your house."

MRS. WAGNER accepted. "It's only to the corner, but thank you. If cars had running boards today, I'd stand on the outside and hang on. How I loved to do that when we had our first car!"

"Just a hot-rodder at heart," Doris patted her arm. "So long, ladies." She and Mrs. Wagner waved and departed.

Claire and I sat for a few minutes longer—not talking much. We're next door neighbors and have many chances to talk.

I broke the silence. "Do you suppose Mrs. Hanson would teach a Sunday school class? I'm on a committee to recruit teachers. We've several large classes that should be divided. Could be done if we had five extra teachers."

"A pastor's wife has so much to do," Claire said. "And with three children . . ."

I agreed. "But what if I don't ask her and find later that she *loves* to teach?"

"Well . . . don't ask her point blank. Just talk about Sunday school. Tell her how *you* enjoy teaching. Maybe she'll say, 'Oh, so do I.' Then ask her to keep her eyes open for possible recruits. She might suggest herself. Use psychology. Let her talk herself into it."

"Oh, Claire," I laughed, "here we are—two grown women—doing just what we told Karen and Pete and Sue not to do."

"What was that?"

"I told them not to plan for others. Just a couple weeks ago, Dan and I and the children were talking about Pastor Hanson. The children were making plans for the three Hanson children. I said we should not make plans *for* the Hansons but be ready when they want us or need us."

"Good advice for you and me, too. So let's stop talking about the Hansons." Claire took her cup to the sink and moved to the door. "Delicious coffee, Connie. Nice to have a coffee break with friends. Coffee's on me next time."

TO TALK ABOUT loving and serving God—that may be more fantasy or stuffy sentimentality. The testing question is: Does our love for God express itself in our daily personal relationships, in brave loyal unselfish living among our fellows? If not, it never gets anywhere near the real God at all. —D. M. BAILLIE in *Out of Nazareth* (Scribner)

WORSHIP IN EUROPE — PART 2

THE TRAVELER who goes across northern Germany into the Netherlands may have difficulty noticing any contrast between the two lands. Things appear much the same.

This is also true when one goes to church. At first glance, services in Lutheran churches in Germany and the Netherlands, apart from the language, are quite similar. The pastor wears the same vestments. The furnishings are very much alike. Even the music has a familiar ring.

In the lovely modern Augustana Church in Amsterdam I first begin to notice some differences. The altar—actually it looked more like an early American plank table—was set out from the wall, surrounded on three sides by a communion rail. Two candlesticks stood on the plain table, decorated only with a simple green fall, and on the brick wall a cross was marked by protruding bricks. To the left stood a large box-like pulpit and near the lectern on the left was a sort of box-stall with two short benches inside.

AT THE PROPER TIME a procession came down the aisle. First, a woman dressed in street clothes, the pastor in his black gown and bands, and then three laymen in street garb followed in single file. Before the communion rail the woman turned to shake hands with the pastor. Then she and the three men took their places on the benches in the stall.

The pastor entered the sanctuary and stood in back of the altar facing the people. From this place, except for the sermon, he conducted the entire service.

The Lutheran Church in the Netherlands also has a new service book. Here, unlike those churches I had attended in Germany, the people took an active part in singing the entire service. Although the words were strange, it soon became easy to identify whole sections of the liturgy with our own. In the Prayer of the Church, following each portion, the congregation responded with the versicle, much as do many of our congregations which use the *Service Book and Hymnal.*

I HAD BEEN wondering about why the four persons sat in the front of the church. At the offertory their function became apparent. First two of them went to a small stand near the pulpit and each took two little cloth bags, each with a double handle, and proceeded to receive an offering from the congregation. The first two had gotten about half way back in the church when the other two repeated the procedure, taking a second offering for some other activity of the church.

At the conclusion of the service the people were greeted at the door by the pastor. Then coffee was served in the large lounge-like foyer of the modern church. Here, following the morning worship, the congregation enjoyed the fellowship of quiet conversation.

WHAT ABOUT the worship in non-Lutheran churches? Is there something we can learn from other churches of Europe? I was impressed to find that in Westminster Cathedral in England (not to be confused with Westminster Abbey, which is Anglican), Roman Catholics hold a solemn high mass every day. This is most

unusual since such a service requires a choir and there must be three ministers.

Yet in Westminster Cathedral this is the practice. Here each morning a choir of more than fifty boys sings the liturgy along with the people. And the music is beautiful.

If one wants to see the Roman Church at its best one must visit the Benedictine monastery of Maria Laach. It is located back in the rolling countryside some fifteen miles from Koblentz on the Rhine.

At six o'clock in the evening Vespers was sung. About forty monks took their places to sing the psalms and canticles. Some were scholars, some artists, some worked the farms and did menial chores about the great abbey. They were at one in prayer.

At 7:45 the last prayers of the day, according to the office of Compline, were said. One of the brothers walked slowly up the aisle showing a key to all present. It was time to close the church.

THE NEXT MORNING was the Festival of the Transfiguration and the whole community assembled for the celebration of the Eucharist. Once again voices of more than a hundred men were lifted in praise. At the altar, a stone table resting under a carved canopy or baldachino, the celebrant officiated in back of the altar facing the people.

Thus he symbolized, in a practice which is more ancient than our present custom of turning one's back to the congregation, that the entire congregation assembles around the altar. The church was filled with pilgrims and when it came time for the administration of the sacrament many went forward.

We do not agree with the teachings of the Roman Church in many particulars. We regret the great stress placed on the role of the Virgin Mary and the false teachings associated with the ma But will any of us deny that in such place as this men find God in the beau of holiness? I once heard someone s that at Maria Laach the Romans a almost Lutheran. Who will say that G is not among these people in worsh and word?

IN AUGSBURG, site of the famed Aug burg Confession, there are two St. Ulrich churches, back to back. The larger Roman Catholic, the smaller Lutheran In the former, people were at praye In the other the musty old building wa empty. There are also two Holy Cros churches. At 8 A.M. on a weekday morn ing the Roman church was packed. entered just in time to hear the entir congregation singing a great hymn as th service ended. The Lutheran church wa being redecorated but I wonder if any one would have been there if the churc had been open for worship.

Wherever one goes one notices tha Roman churches are being used and tha people pray. In many of the fine old Lutheran churches, many of which are now being handsomely restored, I never saw a person stop to pray. Many people enter these buildings, but they act as i they were in museums. They gawk a carvings, stained-glass windows, examine inscriptions and take pictures, but no one kneels to pray.

IN ENGLAND, in Anglican or Episco palian churches, there is also a feelin of worship. People do pray. Moreover these churches are not just used on Sun days.

In Oxford, at Christ Church Cathe dral, one can find a congregation as sembled for Evensong late every after noon. The choir of men and boys en ters the church quietly following the verger in his black robe. Behind the

choir come the clergy, Oxford dons and the chaplain, vested in stoles and scarfs. The service is not unlike our own Vespers — psalms, prayers, canticles and hymns, and lessons. It doesn't last long, but as the visitor leaves the quiet church he knows that he has been in the presence of God.

In England, some parishes have tried celebrating the eucharist in the homes of the people. Free services have been held on Sunday evening. We need more of this sort of thing. Church was not meant to be a lecture hall, nor is it a substitute for the psychiatrist's couch, or the scene for emotional experiences. The church is an oasis in the community which opens its door that men may be with God. Let us not be too traditionally *Lutheran* that we fail to find the spiritual warmth other Christians experience as they worship God.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Misdirected attention

QUESTION: I am wondering whether I should be seriously disturbed by some of my husband's conduct. I want to be fair, but some actions have upset me on several occasions, and I have not hesitated to say so.

Ross and I are in our early thirties and have been married less than a year. He has an excellent education and is continuing graduate studies. He is a regular church attendant and has none of the usual "bad habits." So in this situation it is difficult to talk to our pastor about the problem.

It seems that Ross cannot take one look at a woman and then forget it. When we go to a social function and are dancing he will practically stop dead still and stare. It is most embarrassing. I have repeatedly warned him that some day an escort is going to take offense and it will be most unpleasant.

This happens no matter where we go or what the occasion. He never ignores a too short hemline or a too low-cut neckline, but must stare his eyes out. I wonder what the people in his office think about it. Surely all of these things will be considered when the question of promotion comes up. I am certainly not beautiful myself, but I do dress well, and pay attention to my appearance.

I asked Ross if he dated much during college days, and he said he didn't, because of self-consciousness due to a skin disease. I always hide the fashion magazines when I bring them home, for it is sickening to see him become so absorbed in the ads.

I love him very much. His conduct toward me is always that of a Christian gentleman. We share interests in school work, social activities, music, opera, ballet, and art.

Am I just too old-fashioned in my thinking?

REPLY: Ross's actions seem to indicate a degree of immaturity which may be traceable to a lack of social experience in his earlier life. Regardless of the source, his practices are breaches of accepted social behavior which a reasonable degree of tact and social awareness should have corrected before now. Of course, you may be hy-

persensitive about the situation and may say too much about it. These possibilities deserve consideration.

Some wives would attempt solving the problem by using similar tactics—by doing some staring also—or by refusing to go with a husband as long as he continues such practices. In some cases that kind of treatment might prove successful, but it is too risky. To compound an evil by adding another is more likely to render a difficulty worse.

With facts as they are, an old and tried procedure is in order—a nice, quiet, pleasant talk about your total relationships, including this item. Tell Ross how embarrassed you are, how other people may feel about it, and how much loss of standing he may suffer.

But keep the whole conversation pleasant. If you have already had unpleasant scenes about it you may already have compromised the good possibilities. As a rule, husband-wife problems, such as this, ought to be talked over without rancor. Once anger enters the situation, the whole problem becomes more difficult.

Another method would be to have several men or women, for whom Ross has high respect, talk it over with him. Such interviews could be more effective than any approach of your own.

It may prove helpful to leave in a prominent place in your home a copy of Dr. L. F. Wood's *How Love Grows in Marriage* for Ross to pick up and read. Refrain from telling him to do so. It will be more effective if he chooses to do so himself.

In all things keep yourself attractive and agreeable. Practice the Christian virtues—especially patience, forebearance, and loyalty. They are always good "medicine" for social ills.

If immaturity is the root of the trouble, Ross's attitudes and habits may change decidedly as he adds years and experience. So help him with the highest possible degree of maturity on your own part. This may seem like penalizing a nonoffender, but actually it may prove very helpful. To all your efforts add your prayers. Keep in mind that marital harmony is not a thing that comes automatically—it is the result of lifelong effort and faith.

Old age

QUESTION: My sister and I, both now past 60, live on a farm left to us by our parents. A cousin does the farming, in addition to farming his own land. We earn some money through gardening and selling the products. We have always lived on this farm. Several relatives live in the general community and we keep up some contacts with them.

Our worry is that we are getting older and are wondering how we will manage in the next ten years and beyond, if we are still here.

REPLY: While it is good to look ahead and consider the future, you should not permit the problem to become a distressing worry. After all, your circumstances are not desperate. Such issues are generally better handled as you get closer to actual need of help.

When (and if) you reach a point of actual need, you may be able to have a couple move in and take care of you. Or you may be able to make a satisfactory arrangement with relatives. Or one of the church homes may have room for you. You may wish to look into these possibilities.

THE ACTS OF THE APOSTLES

Paul said "yes" to Christ

NONE WILL doubt that among the figures of early Christian history, the Apostle Paul towers above his fellows as does the Jungfrau above lesser peaks of the Alps.

What is the secret of that giant's greatness? It lies not in the man but in the action of Jesus Christ. Paul was no self-made man; he was a Christ-made man. He did not achieve greatness; he was made great. Let the miracle of Paul dispel all my doubting; the Spirit of God means me to know from it that I too can be made great, as he measures greatness.

Nowhere in the New Testament, certainly not in *Acts*, is the action of grace pictured more clearly than in the story of Paul's ascent to the heights of Christ-fashioned greatness.

Is anyone in despair about his soul's salvation? Let him read and ponder what grace did for Paul—and take heart.

THE PATTERN of Paul's advance to greatness comes through with clarity in the 26th chapter of Acts. Paul is telling his story in the presence of Agrippa and Festus.

The key verse is the 19th: *Wherefore, O King Agrippa, I was not disobedient to the heavenly vision.*

That word must have cut Agrippa to his soul. For that was precisely Agrippa's shame before God. He had been and was even now disobedient to the heavenly vision.

Agrippa, who governed a neighboring province (by courtesy he was called king), and his shameless sister Berenice had come down from Jerusalem to Caesarea to visit the new governor, Porcius Festus.

Paul was not here on trial. His case was not within the jurisdiction of either Agrippa or Festus. He had appealed to Caesar, and until Caesar gave his verdict Paul was safely beyond the power of any other judge.

The occasion then was quite informal, an event arranged it seems as an entertaining interlude in the visit of these house guests of Festus.

Shall one agree with the suggestion that in a sense Agrippa was actually on trial before Paul? Hardly that. Rather, Paul was here acting in the role of personal evangelist. He was desperately concerned about Agrippa's salvation—and Berenice's—and Festus'.

Here was an opportunity not lightly to be passed up: to bear his witness and present his Christ's claim to these souls, each of them poor and needy, despite the glitter of their jewels, the richness of their raiment, the brazenness of their behavior.

AGRIPPA had his moments of contrition and this was one. However debonair his front, there was trembling in his soul. Let him listen now!

Let him listen well to Christ's number-one herald telling how that the Saviour's grace had snatched him from the very jaws of hell. Would not Agrippa yield his will to that Christ and also know salvation's blessed thrill? "I would to God that not only you, but also all who hear me might become such as I am—except for these chains." (Acts 26:29.)

Sadly Paul discovers that here the grace of Christ is confronting stoutly barred doors.

Festus, in an aside that must have had in it irony and dread commingled, said, "Poor man, the thing has gone to his head."

IT IS NOW Agrippa's turn. He too must render his verdict. Haltingly, in stammering confusion (he must somehow avoid a decision . . . play for time . . . put it off . . . certainly he can't act now . . . some other time I'll think about it . . .) he says, "Paul, you are in a great hurry to make a Christian of me."

Saying this stupid thing, he turns away in his shame, leaving the fair grace of God jilted at the door of his soul.

Agrippa was disobedient to the heavenly vision.

There are times of decision in the life of every man. Christ's call to greatness comes to each and all. Why then does a man turn away? Because he *will* not believe.

I must know that Jesus Christ is inescapable.

I may play it coy with Agrippa, or super-smart with Festus, or heedless with Berenice; *he will find me out.*

I may hide from him in the tempest-torn fastnesses of earth's highest mountains; or one day soon, ride a screaming rocket to a star in distant space; *he will find me out.*

I may erect barricades against him in the lowest regions of my subconscious or seek to elude him in the myriad tasks that make my hours hum; *he will find me out.*

He will never compel my allegiance, or coerce me to obedience. But he will force himself upon my attention, and make me think of his claims. *He will find me out.*

HERE THEN is the finally supreme question of my life: What is my response to Jesus Christ?

More important than any coveted competence to explain each jot and tittle of his scriptures, or to greet a visitor charmingly at the church door, or to talk every fellow-member into enthusiasm for exceeding the benevolence budget, or (if I'm a preacher) to intone the new liturgy *ambrosianly,* is my relationship to Jesus Christ.

Where do I take my stand? With Festus who said *no?*

With Agrippa who said *wait a while?*

With Berenice who said *I don't care?*

Or with Paul, who said *Yes,* and found shining on his life a Light to which with Paul's seeing eye he walked unafraid till traveling days were done.

What is my response to Jesus Christ?

—CHARLES B. FOELSCH

FAITH CANNOT BE SILENT but must say and teach what it believes and knows about God.—*Luther's Works,* Vol. 14 (Concordia)

BOOKS

INDIANS VS. WHITES

Indians and Other Americans. By Harold E. Fey and D'Arcy McNickle. Harper. 220 pages. $3.75.

In this book a white man and an Indian have collaborated in presenting the history of the meeting of two ways of life. They have succeeded in bringing into a very readable and interesting account the whole panorama of Indian-white relations from the early settlement of this country through the many phases of governmental planning and control up to the present moment.

This survey does not attempt to produce a solution of the problems involved but it goes deeply into the attitudes and feelings of peoples whose customs and traditions are entirely different. The reader will again and again find himself at one with the Indian and a moment later seeking a solution from the standpoint of the white man.

While most efforts at bringing about a solution of governmental and social problems regarding the American Indian have been made upon the premise that white culture is superior and therefore the Indian must be educated to accept the white man's way of life, the authors of this book have a different view.

There was one great difference between European culture and the culture of the native American. Progress was the invention of European culture. Anything that did not show progress was subject to severe and critical judgment of the white man. It was not so with the Indian. So long as he had the buffalo he had meat, clothing, shelter. What more could he want? His culture made for entirely different attitudes toward the land and toward life itself than those of the white man.

Regarding the Indian Reorganization Act of 1934, this observation is made: "Looking back over this record of years . . . One sees the Indians only through the eyes of men dealing with problems they rarely understand and who find themselves frustrated by the application of remedies that never seem to solve anything. Seen in this light, the Indians are shadowy forms, 'savages,' 'poor creatures,' 'wild men,' 'the vanishing race.' "

The authors have gone beneath the surface of each of the major moves in governmental relations with the various tribes and come up with a well-documented review and an absorbing account of the meeting of two civilizations on our very doorstep.

Rocky Boy, Mont. JOHN E. DEHAAN

KINGDOM OF GOD NOW

The Renewal of Hope. By Howard Clark Kee. Association Press. 190 pages. $3.50.

In his preface to this little book, Dr. Kee describes the embarrassment of American Protestantism concerning the doctrine of the "Last Things": "Some have felt it was such an otherworldly consideration that attention to it would undercut the church's sense of social responsibility. Others, recognizing that it was the sects who were most interested in eschatology, backed off from it as though it belonged in the same class with snake-handling and speaking in tongues."

Dr. Kee attempts to convince his reader that the Christian hope is inseparable from the core of the Scriptures and of the gospel. He insists that it is the task of the mature and responsible churches to reinterpret the Christian hope in a sound and relevant way for our time. And he asserts that this same Christian hope lays upon the church burdens that are overwhelmingly this-worldly.

His first two chapters deal with the persistence of hope itself, with the very real hopes which communism and the new nationalism hold out to the world's hungry millions, and with the perversion of hope that is to be seen in atheistic existentialism and personal, social, and political isolationism. The next two chapters explore the hope held out by the Scriptures to the people of God. The final chapters are given to a discussion of the responsibilities and resources of the people of God, and a final word of

warning about the real dangers which a man faces when he prays in all seriousness, "Thy Kingdom come."

The reader gets the impression that here is a biblical theologian with a driving sense of Christian social responsibility, and a man who is working to convince his reader that, far from cutting the nerve of the church's social responsibility, the doctrine of the "Last Things" actually should *motivate* Christian concern for social justice.

This is a hard idea to sell. Kee does it best by making it abundantly clear that what distinguishes "the kingdom of God" from "this world" is not simply a matter of death or of "the end of time," but that the kingdom of God simply means human life *as God intends it to be.* Obviously, this is not something to put off until tomorrow.

Otherwise, the Christian hope itself comes in for rather meager attention. The author spends much of his time discussing the Scriptures, contemporary society, and a number of questions which never seem to get convincing answers, such as "Does the Devil exist?", and "Is the church really necessary?" He is at his best when he is calling the church to its task as the mediator to the world of God's reconciliation in Jesus.

The result is most wholesome: a forcefully written and highly readable basic theology for the 20th-century church. It is wholesome because unlike so many discussions of the church it gets beyond defining the church's "essence" and comes down to a focus on what the church is to be *doing* in and for a troubled world.

Philadelphia GILBERT E. DOAN, JR.

INTERESTING SERMONS

Preaching—The Art of Communication. By Leslie J. Tizard. Oxford University Press. 106 pages. $2.25.

Here is an astounding little book that should be read by every young preacher who would improve and hold high his pulpit message. Leslie Tizard was for many years a much-loved minister of the Congregational Church, Birmingham, England, a man of rare practicality and wisdom.

Here is the gift of lucid interpretation and a convincing apologia for the preacher's calling in an age of highly developed technique of communication. He shows how we can preach to our congregations more compellingly. The cardinal rule is the preacher must be interesting.

With a lively simplicity of language, he discusses the nature of preaching, its techniques, the minister's personality, and the special problems of pastoral preaching. Anyone who is concerned with preaching the Christian message will not only benefit from reading this book, but will enjoy every minute of it. T. BENTON PEERY

Carey, Ohio

THE BIBLE IS DIFFICULT

Understanding the Bible. By Fred J. Denbeaux. Westminster. 94 pages. $1.

"Unfortunately for those who are impatient with disciplines of the mind, God did choose to communicate himself through a book and a very complex book at that. The person who is unwilling to study, unwilling to understand both history and literature, cannot understand the Bible."

With hard-hitting words like these, Fred Denbeaux makes it very clear that understanding the Bible is a serious discipline. His book is less a collection of "how-to-do it" directions for Bible study than it is one long "got-to-do-it" polemic. He manages very well to tweak the conscience of the reader.

Denbeaux indicates that the layman has certain valuable working tools at his disposal (such as historical and literary criticism) that will aid him in getting the message of God behind the Bible stories.

Confining himself to explaining the message of the Bible in terms of God's calling of men, Denbeaux discusses creation, the covenant, and the renewal of the covenant through the atonement. All sections of the Bible must be interpreted in the light of this activity of God. One wishes that the author had the space to develop his ideas further.

The Bible is used by God to reveal himself to his creatures, telling them that he

has accepted them as persons and not as things. Because they have, in Denbeaux's words, this *creatureliness,* men find their true human nature only in an active response to God. When men recognize and lament the breaking of the creature-Creator bond through sin, God has the power to restore this bond. This he does through his loving forgiveness made manifest in the crucifixion and resurrection of Christ.

Denbeaux's frankness and forthrightness in presenting the challenge of the Bible may stimulate many thinking Christians to probe deeper into the biblical message than they have ever done before. FRANK W. KLOS
Philadelphia

FIRST-RATE BIBLE STUDY

The Gospel of Matthew. By William Barclay. Westminster. Vol. 1, 412 pages. Vol. 2, 417 pages. $2.50 per volume.

It is difficult to overpraise these volumes. Designed to be part of a series called the "Daily Study Bible," and broken into short portions for daily reading, the material is far too much the answer to most Bible readers' needs to lay down after brief reading.

Dr. Barclay begins with a short historical introduction to *Matthew,* discussing the usual questions of date, authorship, audience. He gets down to business with his own literal and unpretentious translation of each short pericope. There are about 90 pericopes in volume 1, about 120 in volume 2, some as brief as one verse. Barclay then adds two or three pages of commentary. The commentary succeeds in a wonderful way in being thoroughly scholarly and devotional.

Barclay is a Church of Scotland minister and lecturer in New Testament at the University of Glasgow. He thus brings to his work both the fine expository tradition of Scottish preaching and scholarship in biblical word study. His mastery not only of Greek but of Hebrew and Aramaic (not to mention his appreciation of Old Testament religion) makes his progress through *Matthew* the march of a bright and heartening enlightenment.

This is just the kind of Bible study that Sunday school teachers and pastors want. Never seeming to be hurried or obligated to be overconcise, Barclay is able to focus on each portion of the text a deep understanding of biblical faith and a wealth of biblical ideas. Very rarely does he fail to discuss the problems the reader has in mind. It is hard to imagine a commentator who could know more of what we want to know or could say it more helpfully.

Wagner College PAUL J. KIRSCH

LAYMAN'S ENTHUSIASM

First Questions on the Life of the Spirit. By Thomas E. Powers. Harper. 241 pages. $4.

Thomas E. Powers, at age 29, found himself suffering "from a mentally and physically crippling disease which the doctors at last pronounced incurable." Among other prescriptions which might serve as a remedy, religion was one. Fortunate results followed. Telling factors in the process of the relief of the disease are recorded. Now a real enthusiast applies his findings.

The group Mr. Powers found helpful is the Laymen's Movement, ". . . a group of about sixteen hundred people who are experimenting with the spiritual life in everyday experience." Using the resources of some research men, a sampling and classification of questions was made. Each section of this book includes a series of questions, followed by a section in which these questions are examined and the answers indicated.

In some respects the author splashes in rather shallow waters. His theological basis is far from orthodox. The church is not always valued at the highest as an institution. His layman's zeal seems to have run away with him at several points. But Mr. Powers has made a sizeable contribution in the following respects: a) His book is well-supplied with good quotations; b) the disciplines recommended are set forth coherently and appealingly; c) an excellent bibliography is given.

WILLIAM VAN HORN DAVIES
Harrisburg, Pa.

New Haven Church Buys Apartment House for Expansion

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—Trinity Church, New Haven, has purchased a $200,000 five-story apartment building adjacent to the church, extending its land holdings to about a quarter of a city block in the heart of the downtown area in which a multi-million dollar redevelopment program is taking place.

Pastor Robert W. Endruschat said the first floor of the building will be converted into meeting rooms for expansion of the church school and other congregational activities. The upper floors will be rented with income helping to retire the debt.

The congregation is nearing completion of a campaign for $80,000 in loans, enabling the church to finance the purchase at lower than bank rates. Frederick Fischer is the finance chairman and Louis Von Ohlsen heads the building committee.

Trinity Church is at right of newly acquired building

Organized in 1865, Trinity has been at its present location since 1916. The church serves the downtown community through a monthly luncheon program for about 100 businessmen, and a city-wide young adult program led by the Rev. Donald G. Sukosky, assistant pastor.

With remodeling of the apartment building, it is planned to construct a small chapel in which midweek noonday services will be held.

Conference Meets in Middletown

FALL CONVENTION of the New England Conference was held Sept. 21 in St. Paul's Church, Middletown, Conn. Pastor Henry Horn, of University Church, Cambridge, Mass., presented a special paper on "Student Work and the Home Pastor." Dr. Alfred Beck, president of the New York and New England Synod, spoke to pastors and church councilmen in the evening.

Conference President Paul Reisch announced that all congregations are presently supplied with pastors, for the first time in two years. But a vacancy occurs Oct. 1 when the Rev. Carl Selmer, pastor of Jamaica Plain Church, Boston, retires.

Bridgeport Churches Plan Study

LUTHERAN CHURCHES of Bridgeport and vicinity will conduct an area self-study from this month through next February, under direction of the urban division, National Lutheran Council. Nine congregations including those of the ULCA, Missouri Synod, Augustana and AELC, have been invited to take part. The Rev. Russell Hale, of Collingswood, N. J., is the local director of the study.

FIRST ENGLISH CHURCH, Bridgeport, will celebrate the 20th anniversary of its build-

ing on Nov. 1. Speaker will be the Rev. John Dries, former pastor under whose leadership the church was built, now pastor in Wantagh, N. Y.

GRACE CHURCH, Stratford, has purchased a house for expansion of the Sunday school and church offices.

ST. JOHN'S CHURCH, New Britain, rededicated its newly renovated church basement for a parish hall on Sept. 13.

Church Women Meet Oct. 27

UNITED LUTHERAN CHURCH WOMEN of the conference will hold their convention Oct. 27 in Redeemer Church, Lawrence, Mass.

LUTHER LEAGUES of Connecticut will meet in convention Oct. 17-18 at Immanuel Church, Meriden.

AN OFFICERS' WORKSHOP is planned by the United Lutheran Church Men in Grace Church, Stratford, on Oct. 10.

RELIGIOUS education institute for officers and teachers of Sunday schools in the conference was held Sept. 26 in Immanuel Church, Meriden.

LUTHERAN WELFARE ASSOCIATION of New England will hold its annual meeting Oct. 22 in Bethany Church (Missouri Synod), West Hartford.

NEW YORK

Religious Drama Workshop Seeks to Develop Actors

By PAUL VALENTINER

NEW YORK CITY—Workshop in Religious Drama on four consecutive Tuesday evenings began Sept. 22 at St. John's Church, Christopher Street, Manhattan.

Sponsored by the Lutheran Foundation for Religious Drama, Inc., the workshop "is designed to give fundamentals of acting technique" to participants. Classes are offered on three levels for beginners, intermediates and advanced students.

Paul Lammers, holder of an impressive list of stage and television credits and currently producing and directing NBC-TV's half-hour series "From These Roots," is working with the advanced group. Using assigned scenes from religious plays, the class is "concentrating on the development of characterization, diction, interpretation, and motivation."

Television and radio writer, director, producer, and actor Herb Meinert is instructing the intermediate group to assist students with limited experience "to develop greater facility in the art."

Those with little or no stage experience are taught some of the "fundamentals in the technique of acting" by Mrs. Ilga Liepa. Mrs. Liepa has had varied acting experience on the stage and in television in her native Latvia and the United States.

Casting for the second annual Advent production of the Drama Foundation will take place in October following the close of the workshop, John Kulsar, executive director, said.

Airport Chapel Drive Underway

MORE THAN $75,000 has been received for the proposed $400,000 Protestant International Chapel, at New York City's Idlewild Airport, the Protestant Council has announced.

With many campaign committees just now organizing, the metropolitan churches were quick to give impetus to the fund drive. Of 75 congregations responding during the summer months, ten were Lutheran.

First sizable international contribution was $1,000 from Willy H. Schlieker of Hamburg, Germany, whose wife is a member of the Lutheran church there.

The international chapel is to be erected on one of the three equal plots of land provided by the New York Port Authority for a tri-faith center. The Roman Catholic chapel is now in use and ground has been broken for the Jewish chapel.

Fourteen million people from all parts of the globe pass through the gates of the world's largest airport each year. More than 22,000 New Yorkers are employed there.

Total financial goal for the chapel is

NEW YORK CITY . . .

$1,000,000. The first phase of $400,000 is needed to build and equip the chapel. The $600,000 balance is sought for endowment to provide operational costs and 24-hour chaplain service.

Parish Workers Hold Institute

NASSAU COUNTY churches began a five-week Parish Worker's Institute at Gloria Dei Church, New Hyde Park, on Sept. 21. Classes continue Monday evenings through Oct. 19.

Under direction of Dean Erich W. Waldeck, Advent Church, Elmont, four courses of study are offered: "Bible Study—Book of Revelation," Pastor Albert Zetzer, Babylon, instructor; "The Story of the Old Testament," the Rev. Harold Florren, Lutheran Bible Institute, Teaneck, New Jersey, instructor; "Teaching and Leading the Teen-ager," the Rev. Lawrence E. Nelson, ULCA Board of Parish Education, Philadelphia, instructor; and "Roman Catholicism and the Gospel," Pastor William F. Donohue, Valley Stream, instructor.

Dedication at Islip Terrace

DR. F. EPPLING REINARTZ was speaker at the dedication service for the $160,000 Christ Church, Islip Terrace, Sept. 20. Pastor C. Wilhelm Benson officiated. The new edifice, begun Sept. 14, 1958, seats 250. The chapel, formerly used for worship and separated from the new building by the parsonage, will serve as parish house and provide overflow classrooms for the congregation's 300 Sunday school scholars.

Dr. Beck Challenges Leaders to Broader Responsibilities

By CLAYTON G. VAN DEUSEN

ALBANY—Dr. Alfred Beck, beginning his second year as president of the New York and New England Synod, challenged the pastors and laymen of Hartwick Conference to deeper consecration and broader participation in the work of the church.

Speaking in St. Mark's Church, Canajoharie, at the evening session of the conference's fall convention, he beamed his remarks particularly at the councilmen of all the congregations, who were special guests for the occasion. The work of the church at large, and of the synod, were linked with the local leaders' responsibility.

The convention opened in the afternoon in St. John's Church, Frey's Bush, which this year celebrates its 125th anniversary. Celebrant at the service of Holy Communion was the host pastor, Richard Rieger, with Dr. Russell Gaenzle preaching. Pastors Henry Hund and Rolf Eschke also participated.

"THE SUNDAY SCHOOL TEACHER and the Home" is the theme of synodical leadership training schools in September and October. Area sessions in the Hudson and Hartwick Conferences are going on in Kingston, Albany, and Canajoharie, with weekly classes.

The guest leader is the Rev. J. William Wahl of the ULCA Board of Parish Education. Dr. Paul C. White, synod secretary for religious education, is in general charge.

310th Anniversary Celebrated

FIRST CHURCH, Albany, Dr. M. C. Skinner, pastor, observed its 310th anniversary Sept. 20, with Dr. Beck as guest preacher. It was also the fifth anniversary of the dedication of a $495,000 church.

The congregation, which has since reduced its mortgage to $70,000, solicited several thousand dollars from members this summer as an anniversary gift for debt reduction.

SUCCESS CROWNED the vacation church school at St. Mark's Church, Middleburgh, the Rev. Edward Wiediger, pastor. Statistics reveal a total enrollment of 134 children, peak attendance of 104, and over 300 children and adults at the closing exercises.

CAMPUS

Gettysburg Drive Gaining

GETTYSBURG, PA.—More than $1.2 million in cash and pledges has been received by Gettysburg College since its campaign for capital funds began last April, according to a progress report by Dr. Harold A. Dunkelberger, assistant to the president for development.

The Central Pennsylvania Synod, with 325,000 baptized members, pledged $700,000 at its convention in June. The special gifts committee has turned in commitments for more than $450,000 in "leadership" gifts.

First phase of the campaign calls for raising $1.6 million by 1961. Overall objective is $5 million in five years.

Rees Honored at Carthage

CARTHAGE, ILL.—The Rev. Theodore S. Rees, pastor of St. Mark's Church, North St. Paul, Minn., was awarded the honorary doctor of divinity degree by Carthage College on Sept. 25, during the annual honors day exercises.

Since 1952 Pastor Rees served on the college board of trustees. He was a member of the Northwest Synod's college planning committee which planned establishment of a second campus of Carthage College in Kenosha, Wis.

Lenoir Rhyne to Train Nurses

HICKORY, N. C.—Lenoir Rhyne College is receiving applications for its first class in nurse's training. The program will begin in September, 1960, and the first group of nurses will graduate with the bachelor of science degree in 1964.

The course will be offered in co-operation with Grace Hospital at Morganton. Students will attend Lenoir Rhyne for the first two years, plus summer sessions, then take two years in the Grace Hospital School of Nursing.

Wissinger in Alumni Post

SELINSGROVE, PA.—Donald E. Wissinger, of York, Pa., has been named director of alumni relations at Susquehanna University. He takes over alumni activities formerly handled by Dan MacCuish, now full-time director of admissions.

A football star at Susquehanna in his undergraduate days (graduated 1950), Mr. Wissinger has been teaching in West York High School.

Notes from the Seminaries

CHICAGO SEMINARY'S H. Grady Davis, professor of functional theology, will retire June, 1960. But the seminary board has elected Dr. Davis as guest professor for the academic year 1960-61. This is the first time the seminary has thus honored a faculty member.

AT NORTHWESTERN SEMINARY, the Rev. George F. Hall, Ph.D., will be guest professor in systematic theology for 1959-60. Dr. Hall, campus Lutheran pastor at the University of Minnesota, is a member of the Augustana Church, and taught at Bethany College, Gustavus Adolphus College, and Upsala College. He also served as educational secretary to the Lutheran missions in Tanganyika, East Africa, and as executive secretary of the Commission on Younger Churches and Orphaned Missions of the National Lutheran Council.

Northwestern Seminary also announced the election of Dr. A. C. M. Ahlen as dean, succeeding Dr. James J. Raun who retired as dean and professor after serving the seminary since 1938.

CENTRAL SEMINARY has called the Rev. Gerald O. Pederson, Th.D., to be guest professor for the current school year. He is to teach courses in Christian education and related subjects. He had been pastor of Ascension Church, Baldwin Park, Calif., which he organized.

The seminary opened Aug. 26 with 50 students and eight full-time faculty members.

District Auxiliary Groups Launch Autumn Activities

By CARL G. SMITH

WILMINGTON, DEL. — First annual sessions of the men, women, and youth of the Delaware District this fall will give the congregations of Delaware and southeastern Pennsylvania their first chance to get acquainted since the district was formed last winter out of the old Philadelphia Conference.

The annual ULCM retreat, formerly held for the 10 Delaware congregations at a Boys' Club camp near Wilmington, is being expanded to include also the 12 Pennsylvania men's groups. It is being held at the Boy Scouts' Camp Rodney on an arm of the Chesapeake Bay near North East, Md., on Sept. 25-27.

The speaker is Pastor Charles Trexler, Jr., of Good Shepherd Church, Roosevelt, Long Island, N. Y. The theme for the two days and two evenings is "Lutheran Worship, Practice and Principle." Werner Siemers is the district ULCM president.

Foundation Gifts Coming In

CONTRIBUTIONS have begun to come in t the district's newly incorporated Martin Lu ther Foundation, although the folder bein prepared to describe its purposes is not ye out. The foundation is a channel through which bequests and donations may be mad for future district projects such as a camp site or a home for the aged.

Women Meet in West Chester

THE FIRST DISTRICT ULCW convention will be Oct. 14 in Calvary Church, Wes Chester, Pa. Speakers will be Miss Jose phine Darmstaetter, executive secretary o ULCW, in the afternoon; Dr. Earl S. Erb executive secretary of the Board of Foreign Missions, at dinner; and Mrs. George Am mon of the ULCW staff, who will tell the evening session how to use visual aids.

There will be a display of study materials and Christian service handwork, and discussion of queries at a "problem clinic."

LUTHER LEAGUERS scheduled area rallies Sept. 27 in St. Paul's Church, Newark, Del., featuring a panel discussion of "Men for the Ministry," and Oct. 4 at St. John's, Folcroft, Pa., featuring a hymn sing.

Cabinet Weighs Many Proposals for District Action Program

THE DISTRICT CABINET has received nearly 100 suggestions for district-wide "areas of concern," and committees are preparing to report to the Nov. 6 cabinet meeting in Secane, Pa., which proposals they consider urgent. The cabinet will try to rate them according to priority. A general district meeting Nov. 20 will vote on which items it wants acted upon in 1959-60.

Tentative Projects Listed

AMONG the proposals rated rather highly at preliminary discussions, according to Dean Robert E. Neumeyer, were:

Are there other home mission areas to be considered?

Should we exchange names of non-communing members outside our own parish?

Should we have an evangelism mission in our district?

Should anything more be done in the area of merciful service?

Should the district study social problems in its area?

Should we have a district leadership training school? Should it include missions as well as other leadership areas?

What can be done about district publicity in local papers?

What can be done to improve district-wide communication?

How can we bring more foreign missionaries into our district?

Shall we prepare a list of laymen qualified to speak on matters of stewardship?

Explore the entire area of stewardship?

Lemoyne Congregation Completes Third Unit of New Plant

HARRISBURG—Trinity Church, Lemoyne, which was destroyed by fire in 1944, now has added the third and final unit to the new church built in stages since 1948.

The $170,000 final unit includes the church office, two additional classrooms, a parlor, an extension of the nave providing for 150 additional worshipers, the sacristy and an enlarged narthex.

The former parsonage has been converted to a parish house with facilities for cradle roll, nursery and kindergarten age groups. The congregation has put $429,608 into new facilities since 1948, and in that time never failed its benevolence apportionment. The Rev. Ralph W. Birk is the pastor.

Trinity Church has grown to this in past eleven years

DELAWARE . . .

Dedication Planned in Newark

DEDICATION of the six-month-old St. Paul's Church building at Newark, Del., will take place Oct. 11 with Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania, as speaker.

The afternoon ceremony is expected to fill the 200-seat church to overflowing. With 400 confirmed and 750 baptized members, Pastor Howard S. Hugus has had to continue two services during the summer.

Educational Building Planned

ST. JOHN'S CHURCH, Folcroft, Pa., is continuing plans for erecting an educational building even while the pulpit committee is seeking a successor for Harry E. Smyser as pastor.

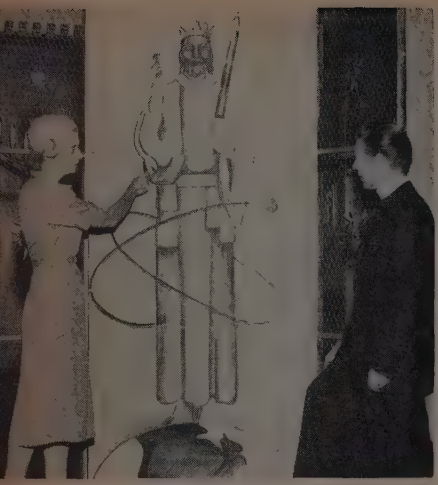
T. Norman Mansell has been retained as architect and a grant of a 30 x 100-foot strip behind the present church kitchen has been accepted. This will provide driveway and parking space beyond the 30-foot-deep area so long as St. John's is in existence.

Central Pennsylvania Man Honored as Scout Leader

LEWISTOWN, PA.—Hurley Thomas, of St. Mark's Church, Alfarata, was recently honored by selection as one of the 13 outstanding scoutmasters in rural America. He is leader of the troop sponsored by his church, which has made an enviable record in carrying out camping and other community projects.

MR. THOMAS

Mr. Thomas was awarded a scholarship to the Rural Scout Leaders Conference held at Cimarron, N. M. He attended as representative of Region 3, including Pennsylvania, Virginia, Delaware, Maryland and the District of Columbia.



Pastor Sigwalt watches as artist Catharine Crossman completes "Cosmic Christ" drawing

WISCONSIN

Original Art Illustrates Sermons on "Space Age"

MADISON—Original drawings and paintings are being used in First English Church, Whitewater, to heighten interest in Pastor Warren K. Sigwalt's special series of sermons on "This Spage Age and the Cosmic Christ."

A life-size drawing of "The Cosmic Christ, Lord of All," was made by Miss Catharine Crossman of the art department of Whitewater State College. The heroic figure of Christ stands with the earth as his footstool and the planets circling about his body. One hand is raised in blessing, the other has a missile.

Paintings to illustrate the series of five sermons, from Sept. 13 to Oct. 11, were done by Mrs. Anna Maly and Miss Nancy DeFries. A model missile constructed by custodian Clarence Hagen is displayed outside the church. Other models of rockets, missiles and space ships were made by boys of the parish for display in the church.

MINNESOTA

$250,000 Student Center Approved for Minneapolis

By PAUL LUTHER WETZLER

MINNEAPOLIS—Plans for the new Student Center on the University of Minnesota campus were approved unanimously by representatives of all National Lutheran Council church bodies at a luncheon here on Sept. 10. The architects estimated the cost at about $250,000. Construction will start early next spring.

Dr. Mead H. Cavert, assistant dean of the university's Medical School, is chairman of the building committee. Dr. Paul Luther Wetzler is president of the Foundation. Osgood Magnuson is the administrator, and Dr. George Hall is the campus pastor.

St. Timothy's Buys Church Site

ST. TIMOTHY'S CHURCH, Minneapolis, purchased ten acres of lake shore property and will begin building next summer. The new $19,000 parsonage has been completed, and open house will be held in October when the Rev. Dick Hamlin is installed as pastor by Synod President George Lundquist.

MT. OLIVET CHURCH, Medicine Lake, dedicated a new $17,500 parsonage in July.

CALVARY CHURCH, Edina, broke ground for its new church on Aug. 9. President Lundquist spoke.

RICHFIELD CHURCH, Minneapolis, laid the cornerstone for its $550,000 new church on Sept. 13. The Rev. I. B. Kindem preached.

Central Conference Has Convention

FALL CONVENTION of the Central Conference was held in Salem Church, Albert Lea. Speakers were Dr. Clemens H. Zeidler, president of Northwestern Seminary; Dr. David R. Belgum, and President Lundquist. The Rev. George Gerberding is the conference president.

LEADERSHIP RETREAT sponsored by the conference on Aug. 22 had a record enroll-

Toledo Church Plans Institute To Study Ecumenical Relations

ST. PAUL'S LUTHERAN CHURCH (ALC) in Toledo, Ohio, announced plans for the first annual Toledo Institute on Ecumenical Relations, to be held Oct. 29.

Organized in the spirit of the Lutheran World Federation's newly created commission for the study of Roman Catholicism, the institute hopes to bring to America the impetus of mutual study already known in Germany and France, according to the announcement.

First lecturer will be Father Gustave Weigle, S.J., of Woodstock Seminary in Maryland. He will address clergymen of all faiths at the morning session, and in the evening will speak to a select group of St. Paul's Church laymen.

IINNESOTA . . .

nent of 155. Leaders were the Rev. Harvey eebach, Prof. Robert Bartels and Dr. David elgum.

Pastor on Mission to India

PASTOR FRED LUEDERS, who served the rosslake-Swanburg parish, was to sail Sept. 2 for India, where he will be a missionary n the Andhra Lutheran Church at Samalkot, ear Rajahmundry.

ATONEMENT CHURCH, Bloomington, be- an its first Christian kindergarten on Sept. with 60 children enrolled.

Atonement's stewardship program this fall directed by John Berger, Lutheran Lay- nen's Movement fund-raising counselor.

SALEM CHURCH, Minneapolis, had a Have Feet, Will Go!" program in Septem- er. A hundred men covered 6,000 families n a one-mile square area with invitations o attend services.

In October it will be "Have Voice, Will peak!" Fourteen captains and 56 teams ill visit about 500 families to invite them o become members.

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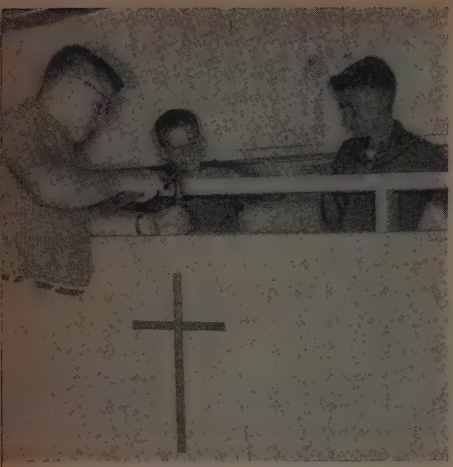

Working on altar for Westlake mission are Boy Scouts Bob Null, Alan and Bob Stewart

Indian Workers Challenged To Train Church Leaders

CASS LAKE, MINN.—Protestant churches are losing the opportunity to Christianize the Indian "by default," declared Dr. Walter Carlson, president of the Red River Valley Conference, Augustana Church, at an all-Lutheran retreat for Indian workers held at Camp Minne-Wa-Kan Aug. 3-8.

Missionaries, lay leaders and government workers attended the meeting to study Christian responsibilities to the American Indians of today. Among those invited was the Rev. John Dehaan, pastor of the ULCA's Rocky Boy Mission in Montana.

Dr. E. Russell Carter, executive secretary of the National Fellowship of Indian Workers, said the church must "work more with the Indian and less for him if he is to grow in independence and spiritual maturity." He said it is not enough to encourage Indian church leaders; we must also train them.

Indians coming off the reservation, he said, should be completely accepted into the established Christian churches.

OHIO

Mission Developing Helps Scouts to Earn "Pro Deo"

CLEVELAND—When ten Boy Scouts in o congregation want to earn their Pro Deo Patria awards all at the same time, it isn easy to find the required 150 hours church service for each to perform.

That was the situation at Bethany Englis Church this summer. The routine jo around the church, like painting, cuttin lawns, cleaning, serving dinners, and servin as acolytes and in the choir, weren't near enough. Robert Cline, Hamma Divinit School senior who was student assistant the church, sought extra projects at nearb Lutheran agencies but without success.

Then he got talking with Pastor Richar Knudten, who was developing the Westlak mission. The problem was solved.

The ten boys from Bethany Church con ducted the survey for the Westlake mission calling at more than 2,000 homes to find

Mission surveyors Serge Lashutka and Jerry Theiss visit Mrs. George Johnsen and Kathy

rospective members. They also helped at ie organizational meeting, setting up port- ble lights, arranging seats, and installing a iblic address system.

Later they made the chancel furnishings r the mission, the altar, lectern and bap- smal font. One of the fathers, Alton Null, rected the woodworking program. Bethany nday school supplied the materials.

Boys working for the Pro Deo award are hn Harrison, Serge Lashutka, Bob Null, ale Ogilvie, Bob Peek, Skip Stephan, Alan tewart, Bob Stewart, Jerry Theiss, and avid Varnes.

OUTH CAROLINA

Pastors Confer Two Days On Social Responsibilities

By WYNNE C. BOLIEK

COLUMBIA — Nearly 100 pastors and hurch leaders attended the two-day confer- nce on "Christian Social Responsibility" at Newberry College Sept. 2 and 3. Basic lec- ures were given by Dr. Reginald W. Deitz, f Gettysburg Seminary, and discussions ere led by the Rev. Rufus Cornelsen, of he ULC Board of Social Missions.

The group engaged in open and frank iscussion of many problems concerning uman relations, with emphasis on what he church is doing and can do to guide ction in the light of Christian faith.

A few pastors spoke up, to the effect that we are able to get along (the races) now . . . we understand each other," and as- erted that race relations in this area are etter than elsewhere in the country, with- ut the tensions existing in many sections. Ve "do not need someone to come in and ell us how to run our affairs," one re- arked.

The conference was arranged by the De- artment of Social Action of the Synod oard of Social Missions, of which the Rev. Henry W. Wingard, of Columbia, is chair- an.

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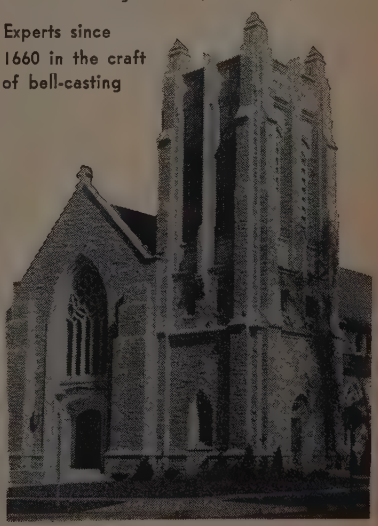

First Evangelical Lutheran Church, Green Bay, Wis., recently installed a beautiful carillon of 47 bells.

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SOUTH CAROLINA . . .

Mission Opens Kindergarten

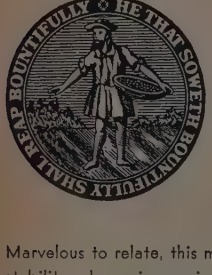
OUR SAVIOUR CHURCH, Greenville, m sion congregation organized in May, 195 opened a kindergarten this month with fine beginning—an enrollment of 31 and waiting list that may lead to adding a se ond teacher.

St. Michael's Church, another young co gregation in Greenville, began its third ye of operating a kindergarten, likewise wi full enrollment.

Trinity Church, Greenville, began th tenth year of its day school, which includ kindergarten and the first three prima grades, with a capacity enrollment of 37 and a long waiting list. Sister Esther Bun is director of the school.

Benevolences Hit Peak in June

JUNE PROVED to be the record month f benevolence receipts. Churches of the synd turned in more than $31,000. But there w



The Prophet Motiv

The "Prophet Motive" is the fixed star by which the Fund h steered its course. Dominated by this idea for 200 years, the Fu begins its third century, confident in the soundness of such a pr gram. "What is good for the prophet, is good for the Fund" this is the way this dinstinguished institution has thought.

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Anniversary at Greenville

TRINITY CHURCH, Greenville, celebrated 50th anniversary with three special services successive Sundays in September. Speakers re Dr. Karl W. Kinard, president of the South arolina Synod; the Rev. J. Edgar Stockman, Roanoke, Va., a former pastor; the Rev. J. elton Moose, synod field director of mis-ns; and the Rev. Vernon F. Frazier, of Charles-n, also a former pastor of the congregation. A historical pageant was presented the eve-ng of Sept. 27.

me slipping back during July. The total al this year is smaller and the shortage is ss than at this time last year. Excesses e listed in Lutheran World Action, Lu-eridge and Children's Home giving.

INA LEE ROOF, of Greenwood, was elected esident of the South Carolina Luther eague at the convention Aug. 26-29 at ewberry College. Speakers included the ev. Leslie Conrad, executive secretary of e Luther League of America, and Dr. Karl . Kinard, synod president.

UNITED LUTHERAN CHURCH WOMEN of e synod met at the college Aug. 16-18. rs. Ruth Grigg Horting, of Lancaster, Pa., oke at the opening rally. Other speakers ere Mrs. Monica B. Owen, of New York, nd Mrs. L. C. Powles, of the ULCW ex-utive board. Mrs. Ralph B. Derrick, of artanburg, was re-elected president.

Spartanburg Church to Relocate

NATIVITY CHURCH, Spartanburg, has pur-ased a new church site and plans to re-cate for expansion and development. The ev. Vernon Frick is the pastor.

REFORMATION CHURCH, Columbia, reports ogress in construction of the new church ilding. Dr. A. Kenneth Hewitt is the stor.

ST. JAMES-BETH EDEN parish recently dicated a new parsonage, occupied by stor Alvin H. Haigler.

PASTOR LUTHER JEFFCOAT is developing a w mission in Spartanburg. He hopes to have a meeting place and to begin services at an early date.

NEW ASSISTANT professor of Bible and religious education at Newberry College is the Rev. Harry Weber, who was pastor of Resurrection Church, Cameron.

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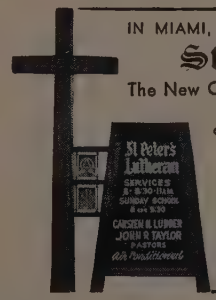

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12:10 p.m., 12:40 p.m.

Official Convention Notice

The biennial convention of the United Lutheran Church Men, official men's auxiliary of the United Lutheran Church in America, will be held at Holy Trinity Church, South Bend, Indiana, Oct. 12-14.

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Chaplain Borleis receives certificate upon r tirement from army from Colonel Taylor (lef

Chaplain Borleis Retires

Col. J. H. August Borleis, post cha lain at Fort Sam Houston, Texas, sin October, 1957, retired from the U.S. Arm on Sept. 4. He was presented with a ce tificate of appreciation from the post com mander, Col. Henry F. Taylor.

Chaplain Borleis attended Gettysbu College and Seminary and the University Chicago. He entered the Army in 1931 aft serving three years as pastor of the Gold boro-Mt. Zion Charge in York Count Pa. His Army duty has taken him Hawaii, Iceland, Japan and Korea.

Christian Education Courses Offered by Gethsemane School

Courses will be offered by the Gethsem ane School of Christian Education th fall at Philadelphia Seminary, Mt. Air and at Christ Lutheran Church, Upp Darby, Pa.

Classes at the seminary will be Tuesda evenings, Oct. 6 to Nov. 10, and at th church Wednesday evenings, Oct. 7 Nov. 11.

The faculty includes Dr. Russell D. Sn

r, the Rev. Robert F. Fisher, Dr. John D. ewpher, Dr. Lloyd M. Wallick, the Rev. harles Lee, Mr. James Berg, Mrs. John hnson, Mrs. Roland M. Read, Mrs. John insman, the Rev. Donald L. Steinauer, and e Rev. J. Robert Mayer.

—CHANGES OF PASTORATE—

MARYLAND

IcVICKER, EUGENE R. From St. John's Church, Thurmont, and St. Mark's Church, Sabillasville. To Gallaudet College, Washington, D. C., professor of religion.

IOORE, CAREY A., JR. From St. Paul's Church, Mt. Winans, Baltimore. To Gettysburg College, assistant professor.

ENGER, FRANKLIN G., III. From Mt. Calvary Church, Mt. Jackson, Va. To Holy Comforter Church, Washington, D. C.

LOOP, ROY L. From Trinity Church, Newport News, Va. To Second English Church, Baltimore, visitation pastor.

VEBER, ALBERT L. From Christ Church, Harrisburg, Pa., associate pastor. To St. John's Church, Pimlico, Baltimore.

'INGLING, WILLIAM J. From St. Paul's Church, Frostburg. To St. John's Church, Parkville, Baltimore, assistant pastor.

NORTHWEST

'LOETZ, RAYMOND. To St. James' Church, Marinette, Wis., assistant pastor.

PENNSYLVANIA MINISTERIUM

NGLE, HAROLD W. From St. Michael's Church, Hamburg. To Trinity Church, Lehighton.

IETRICK, LOUIS H. From Prince of Peace Church, Philadelphia, assistant pastor. To Epiphany Church, Philadelphia.

OGWICK, FRANK. From St. Paul's Church, Allentown, assistant pastor. To St. John's Church, Wilkes-Barre.

HOOK, DANIEL A. To Bowman-Dinkey parish.

PITTSBURGH

LANK, ARTHUR H. From Grace Church, Brookville, and St. Matthew's Church, Ramsaytown. To Vocational School and Home for Boys, Grove City, chaplain.

COCHRAN, DONALD G. From Arona-Seanor parish. To St. Paul's Church, Ellwood City.

HERING, AMBROSE. From Lutheran Service, Lancaster, Pa. To Lutheran Service Society, Pittsburgh, consultant in public relations.

MORRIS, FRANKLYN K. From Trinity Church, Bridgeport, Ohio. To Emmanuel Church, Etna, Pa.

SCHWEIKERT, CHARLES J. From Center Township parish. To Messiah Church, Wesleyville.

WILSON, GUY E. From Oklahoma-Spring Church parish. To graduate study.

WESTERN CANADA

GOOS, OTTO E. From Langenburg parish, Sask. To Peace Church, Leduc, Alta.

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IN CONCLUSION

CHILDREN don't learn much about religion by reading a few Bible verses and mumbling a prayer at the start of the school day. Often this becomes a mechanical observance. The class hurries through with it so it can move on to more practical things like spelling or fractions.

For this reason church leaders viewed with mixed emotions the federal court decision in Philadelphia which called unconstitutional the Pennsylvania practice of reading ten Bible verses at the start of each school day. If that were as far as it went, it would be all right. The class could read the Bible at noon, or in the afternoon, or once a week.

THE PROBLEM is not so simple. The decision actually rules out any religious observance, of any sort, at any time. Paul may have said, "Pray constantly." The courts have overruled the Apostle. You can't pray in school—at least, not in Pennsylvania.

Anti-Christian and civil liberties groups evidently won't be satisfied until even the mention of God is prohibited in school. A suit now pending in Florida contends that any mention of Christmas or Easter in the public schools is out of order.

No believer in the moral order of the universe can placidly accept efforts to make our schools atheistic. On the other hand, Christians hesitate to make a religious observance compulsory in school when it isn't compulsory anywhere else. That's our dilemma.

Christian parents and teachers agree that children must be taught that the universe is created by God and that this nation enjoys its freedom under God. Such teaching is entwined in a half-doze school subjects. If we can say on o coins and dollar bills, "In God we trust why can't we say the same in our school If it is so wrong to read the Bible in o schools, it is a far greater wrong to b God completely from them.

More difficult is the problem of legi lating Sunday into a holy day. Obvious this infringes on the rights of those wh worship on other days or who do n worship at all. It's pretty hard to enforc especially when even the most pious fam ily may be glad to send out for a loaf c rye bread for Sunday supper. Ther needs to be personal commitment befor there can be a law—and then there's n need for a law. If no Christian woul buy on Sunday, no store could sell.

Even more complex is the attempt t legislate on moral issues like drinking o smoking or gambling. It's relatively eas to pass a law, but the infringement o personal liberty and the invitation t law-breaking makes the law itself im moral.

OUT OF THE LEGAL confusion ma come some value. It may make us re think the relation of religion to daily life

In one September week, federal court in Pennsylvania have said that you ma not compel Sunday closing of commercia establishments and that you may no pray in public schools. During the sam week when most Americans were out o the front porch watching the parade o Russian Premier Khrushchev, it looks a if a couple of very unsavory character have slipped in through the back door If their program is carried to its logica conclusion in the name of "freedom," our schools and our communities can be come just as godless as any in Russia.

—ALBERT P. STAUDERMAN

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